

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME I

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NEW SERIES
VOLUME XXX. No. 30

Dr. John F. Herget, for 25 years pastor of Ninth Street Church, Cincinnati, becomes president of William Jewell College (Baptist) in Missouri.

Pastor J. W. Gray reports 5 baptized and one by letter received in a meeting last week at Pine Bluff. The pastor preached and A. J. Cooper led the singing.

Dr. J. D. Sandifer, President of Simmons University, Abilene, was elected Chairman of a Texas wide meeting recently held in Dallas to organize the Democrats of that state against Smith.

Pastor J. H. Gunn is happy that the budget plan of finances is making good at Long Beach. The people are seeing the value of the cooperative budget and are more and more pleased and responsive.

The Editor of this paper voted the Democratic ticket in 1924. Mr. Raskob who is trying to aid Al Smith did not, but voted for Mr. Coolidge. According to the political economy of some Mississippians he can't vote.

The receipts for the Orphanage from the special campaign in June amounted up to date to a little under \$30,000. Less than half the churches had part in it. Wherever there was proper leadership the churches did well.

Twenty were baptized and fourteen received by letter in a meeting at Columbia, Ky., in which Pastor W. S. Bullard was assisted by Dr. L. Bracy Campbell of the Baptist Bible Institute, with Gale Holcomb leading the singing.

The Chicago Tribune publishes an article from a Catholic paper in Florence, Italy, favoring the election of Al Smith because he is against prohibition, favors cancelling the war debts, and opening up this country to larger immigration.

The editor was with the church at Learned in a six days meeting last week. Brother Story, the pastor, was unable to be present. Brother Saucier, a Mississippi College Ministerial student led the singing. The church has a small membership and had been somewhat discouraged. The meeting seemed to be helpful to the church, but there were no additions to the membership. Only two people were found in the community who were not members of some church. It was a great pleasure to be in their homes and cooperate with them in the meeting. It rained nearly every day, but the congregations remained good and the interest grew to the close. Brother Saucier was ordained at Clinton Sunday.

The Baptist Message reports that the recent Louisiana legislature passed a bill giving free text books and free transportation to pupils attending "religious" schools, which means Roman Catholic schools. Editor Tinnin makes a vigorous protest and seems to hold the "Baptists" Governor Long responsible for it, adding "it seems that Governor Long has all along played into the hands of the Catholic hierarchy and this bill is only the crowning piece of legislation by his administration favoring the Romanists." And now somebody will be calling brother Tinnin "intolerant" for objecting to paying taxes for the support of Romanist institutions.

Our Mississippi B. Y. P. U. Secretary, Auber J. Wilds, was announced as the main speaker at the New Mexico B. Y. P. U. Convention July 9-11.

At the World Sunday School Convention at Los Angeles there were representatives of the "Greek Orthodox", "Armenian Apostolic" and "Egyptian Coptic" churches.

Some of these folks who are gun shy of preachers in politics will doubtless object to having one of them to pray at a political convention.

Just ask the Lord to keep away from any such meeting.

Already the Chamber of Commerce in Memphis is making preparation for the next meeting of the Southern Baptist Convention. They are expecting the city to be full of Mississippians and a few other folks.

Brother J. L. Boyd, pastor at Magee, writes: You are "out in the open" now, and let me encourage you to stay in the open for decency, good government, and high moral standards in American life.

"But isn't 'Blank' ranting? Hold his feet to the fire and his nose from the booze bottle, if you can.

Pastor J. L. Low of Richton writes to Dr. Gunter and the editor, after reading the first page of the Record last week, "May God give you both grace, courage and wisdom to use The Baptist Record and everything else you can think, say and do to keep Mississippi from submitting to the insolent outrage perpetrated by the Tammany bosses at Houston, Texas.

Another religious worker has been threatened. The Secretary of the Inter-denominational Sunday School Union in Mississippi, Mr. W. Fred Long, was told recently that he would lose his job if he didn't quit talking against Al. Smith for president. Of course, he didn't quit. The folks who are fighting for sobriety in the White House are not afraid of the big stick.

I have just been in a meeting with Pastor D. J. Miley of Gunn at Puckett. For many years I have heard of that faithful veteran of the cross wearing his well known name worthily. His earnestness and personality cannot be described. They are counting mightily for Christ. Continued service in choice fields is the wish of the writer.

D. A. McCall.

The Smith-Catholic-liquor combine, sailing for the present under the banner of the "Democratic party," has been making much ado over a purported statement by Dr. J. C. Hardy, president of Baylor Baptist College, Belton, Texas, to the effect that he will support Gov. Al. Smith for president. Dr. Hardy has come out with a vigorous statement denying having said anything that could even be remotely construed that he would support Governor Smith. He states that he opposed the candidacy of Smith in the county, state and national Democratic conventions, and that since his convictions would not allow him to support Tammany's puppet he would be obliged to give his support to Hoover.—Baptist Message.

R. H. Whittington was ordained to the ministry recently at Franklinton, La. Brother O. P. Estes of Bogalooosa preached the ordination sermon.

What does the "Noose" think of Clarence Darrow and Nick Butler for renegading, deserting and bolting the Republican party and lining up for Al. Smith because he is wet?

Missionary J. G. Chastain supplied at Tyler-town on the third Sunday and at Magnolia on the fourth. He is to be with the brethren at Louisville, Miss., on the fifth Sunday.

Dr. R. B. Gunter assisted pastor C. J. Olander in a good meeting at Lena last week. He says the pastor is working hard and bringing things to pass. There were 12 additions to the church, six for baptism.

A corrupt tree cannot produce good fruit. And when an editor of a secular paper is rotten in his life and dirty in his conduct to the disgrace of himself and his family, you may look for him to line up with the liquor side in politics.

From 1916 to 1926 there was a gain in the Roman Catholic Church in the United States from a membership of 15,721,815 to 18,604,850, or about 20 per cent. In Mississippi there was a gain of only a little over 500, the membership now being 32,705, with a decrease in the number of churches from 140 to 112.

Raskob says our prohibition laws are "damnable". That reminds us of a Jew who had fought hard against prohibition in a county in Mississippi, and was slow to acknowledge defeat in the election. But when finally convinced that prohibition had won out he said sadly, "Vell, vell, dat beats de Teffil." And it did.

The Christian Herald says: "The four great names of the Democratic party since the Civil War are Tilden, Cleveland, Wilson and Bryan. What was the attitude of Tammany toward these? Tammany was against every one of the four. Now Tammany calls upon the Democracy of Tilden, Cleveland, Wilson and Bryan to put a Sachem of the Hall into the White House."

John A. Raskob, who is to conduct the campaign for Al. Smith, is recently reported as saying to the Union League, a Republican club to which he belongs:

"I have no desire to embarrass the Union League. I shall be guided by the advice of the officers, and if it is found that continuance of my name on the rolls is embarrassing to the membership I shall be glad to resign.

"About 10 years ago, when I became a member of the Union League, I let it be known that I had voted for Woodrow Wilson.

"I have never been officially affiliated with either the Republican or Democratic party. I have always been an independent in politics. Now, however, I see an opportunity of performing some constructive service by helping relieve the country of the damnable affliction of prohibition. Governor Smith has taken a courageous stand on that important question and I accepted the chance to help him.

—Houston (Texas) Chronicle.

AGAINST SMITH

Dr. E. Y. Mullins in Louisville Herald-Post

Herbert Hoover, Republican presidential nominee, was endorsed here today by Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary and until a few days ago head of the Baptist World Alliance. Dr. Mullins attacked Gov. Alfred E. Smith, the Democratic standard bearer, in a statement in which he said illness would prevent him from accepting an invitation to attend a proposed dry conference in Asheville, N. C., sponsored by Bishop James Cannon of the Methodist Episcopal Church, South.

Pointing out that he spoke for himself only, Dr. Mullins said that as things existed at the moment he would vote for Hoover. He added that he always had stood for "Jeffersonian Democratic ideals but without slavery to party ties." He took several thrusts at Governor Smith, citing especially the latter's record as a wet.

Dr. Mullins' statement, issued under the caption of "The Plight of the Democrats," reads as follows:

All my life I have stood for Jeffersonian Democratic ideals but without slavery to party ties.

All my life I have stood for religious liberty and separation of church and State. What I say here has nothing to do with the Catholicism of the Democratic nominee. I would say it if he were a Baptist, Methodist, Presbyterian, or of any other faith.

The Houston convention committed the national Democracy to the most astounding absurdities and contradictions in the history of politics as follows:

1. It adopted a tariff plank professing loyalty to the Democratic tariff principle and along with it a farm plank embodying the Republican protective principle extended to the farmers of the West—to catch votes.

2. It adopted a prohibition plank with a promise of an "honest effort to enforce" the Volstead law, interpreted by the drys as meaning what it says, and by the wets (as press dispatches declared) meaning nothing at all, because the fundamental assumption of the wets is that enforcement is impossible—a device to get votes.

3. With an ostensibly dry plank in its platform it nominated as standard bearer a vociferous wet who repudiated the dry program promptly—after he had the nomination in his pocket. Thus the country is asked to vote for a ticket with an honest platform and a dishonest nominee, or with a dishonest platform and an honest nominee.

4. This remarkable convention thus leaves in its wake a disgruntled dry South so "embarrassed" by the "untimely" repudiation of its platform by its nominee (with the nomination in his pocket) that the dry leaders are issuing this sage advice: "Stand by the nominee at the polls, but fight him in congress." This means "Be a Democrat when you vote, but be a Republican in Congress."

5. This wonderful Democratic convention nominated a bone-dry running mate from Arkansas for the sopping wet head of the ticket from the sidewalks of New York. It thus tells the country it will work the greatest miracle of the age: Carry fire and water in the same bucket at the same time. The running mate will thus apply the dry torch to the edifice of alcoholic doctrine—but he will be followed at every step by the wet head of the ticket turning on the hose wherever his running mate starts a fire.

6. This historic Democratic convention flooded the streets of Houston with tears of sorrow over the Fall-Doheny-Sinclair corruption of the Republicans of a former administration and then proceeded to nominate for President the outstanding champion of the most corrupting and law-defying influence that ever meddled in American politics—the liquor traffic—outlawed in large measure because it would not stay out of politics.

7. Again the national Democracy at Houston professing to represent liberalism and progress became the party of reaction in trying to modify

or nullify through its standard bearer social and economic temperance legislation achieved after a hundred years of struggle and pronounced by many statesmen of the world the greatest advance step in social progress in modern times. Furthermore, this convention wronged the country by forcing the wet and dry issue into the forefront of a campaign where it had no logical place, or where its place should be subordinate to other urgent and vital questions. And not only so, it will remain in the forefront as long as the Democratic nominee is in the forefront—four years if he is elected and eight years if re-elected.

Oh, no, the President cannot repeal the eighteenth amendment or the Volstead act, but he appoints the attorney general, and when there are vacancies judges of the Supreme Court of the United States, controls the machinery of enforcement, and can, by his prestige, and will by his declared purpose, give tremendous help to the wet block in Congress.

8. Finally, at Houston the Democratic party changed hands. The honest and upright rural and village and town folk, "the people" whom Jefferson trusted, abdicated in favor of the boss-ridden city masses—largely foreign and thirsty—whom he distrusted. As a party it became a combination of Doctor Jekyll and Mr. Hyde. It had the hands of Esau with the voice of Jacob; hoping that the electorate, like Isaac their father, will be too blind to see the difference. Democracy at Houston ceased to be the party of great ideals and became the party of expediency.

I speak for no one else but as for myself. As things are now, I shall vote for Hoover, the world citizen, the great humanitarian, the great organizer, the man of world vision, the man with expert knowledge of flood control on the Mississippi, the man nominated by the people, not the politicians, and the man whose personal habits, conscientious convictions and political creed on prohibition are in harmony with his platform and on the right side.

Why as a minister do I depart from my usual custom and publicly express a political opinion? Answer: First, as a Christian I have a conscience; secondly, as a citizen I have a duty. Neither of these can be evaded when a great moral issue is at stake. E. Y. Mullins.

THE PRAYER MEETING

We may be tempted sometimes to think the prayer meeting of little value. It is notorious for its small attendance. Evidently Jesus had the prayer meeting in mind when he gave the promise for a meeting of two or more. Too often it is only two or three. Is such a gathering worth while? It may be said in defense of such a small gathering, what it lacks in quantity it makes up in quality. It may be we stress too much numbers. The Master did not think as much of numbers as do we. A large part of his work was devoted to twelve men. In the hour of deepest devotion it was only three. The prayer meeting has often been called the thermometer of the church. I am not sure this is the best figure of its meaning and value. Personally I do not have much use for a thermometer. I have felt a better definition would be to say it was the heating plant. Such a plant may not be so large but effective. Usually it is not so prominent. It may be there is more good coming even from a small prayer meeting, than we see on the surface. For one thing the very fact we have such a meeting may have its influence. Many people may be influenced by this service who do not attend at all. Wednesday night the church bell rings, the church is lighted, the singing is heard. This routine has been observed for an indefinite time. People hear the bell, and see the lights, who never themselves attend the service, but would feel something wanting should it cease. The very fact of the meeting has some influence on the community. The fact that only a few take part in this service only emphasizes the truth that most of our Christian

work is done by the few. Gideon sifted his army down to a few. Jesus was satisfied with twelve apostles. The very smallness of the number may be a help instead of a hindrance. Perhaps there is thus brought together the best spiritual element of the church, for a deeper work of grace.

One element of value in such a gathering may be a deepening of our own spiritual lives. In some of our institutions "founder's day" is observed. It is an excellent custom. It is well to keep in mind the labors, sacrifices, ideals, etc., of the founders. Surely these devotional meetings with the intention of thinking and talking of the Lord's relation to us can but deepen our sense of obligation to him. The prayer meeting may be our "founder's day". If it were possible for you and me to measure the forces that have made for our spiritual development I feel sure some of us would think the prayer meeting occupied a large place. We can never forget the faithful men and women we used to find at these meetings. Some of us may even trace to this source of our call to the ministry, and our first effort to take part in public worship. We can not forget the prayer meetings of our college days. They may not have been all they ought, but God used them for good purposes in our spiritual growth. These meetings can and ought to be improved. They ought to be in real fact as the name indicates, prayer meetings. Prayer ought to be the main feature. Certainly for the Lord's people to meet once a week, and pray for the needs of the community ought to make for great spiritual power for any church or community. To this end special emphasis ought to be placed upon devotional scripture. The promises of the Lord are so numerous, and the Bible as a whole so rich in devotional literature that emphasis on this feature must be of great assistance. Surely the old hymn can be made true, "Sweet hour of prayer, sweet hour of prayer." Purvis, Miss. —E. T. Mobberly.

LET US SAVE THE DEMOCRATIC PARTY
J. B. Lawrence

Never before in the history of American politics have we faced just such a situation in the South as we face today. Through many years of darkness and doubt and defeat the solid South has saved the Democratic party from disintegration and destruction. Today the South finds itself swallowed up, overwhelmed, politically overrolled and generally ignored by the new leaders of the party. And who are these new leaders? No other than Tammany of New York and the wets.

These new leaders laugh to scorn the protest of the South and treat with contempt their efforts to hold the party true to the faith of the fathers of the republic. And why? Simply because they believe that no matter what they do or whom they nominate, the South will vote the ticket straight. They base this belief upon the supposed prejudices of the South, which prejudices they assume are strong enough to bind the South to the Democratic party no matter how momentous the moral issues involved. They presume that the South is tied up by its mental narrowness and its social exclusiveness so that it cannot break away from its political traditions even though the party should repudiate every great principle for which it has stood through all the years. It is a presumption which basely slanders a great people; a presumption which holds the South up to the ridicule of every free, liberty loving, patriotic American. And I resent the assumption and fling back the implied charge into the teeth of the Tammany tiger and the wet bunch that make it. I do not believe that the Christian men and women of the South are so prejudiced politically that they will forget right and wrong when they come to the polls next November.

The only way to save the Democratic party is to defeat Smith. If Smith is elected, the Democratic party becomes the tool of Tammany. There is no use to argue this point; it is apparent. (Continued on page 6)

THE VITAL PRINCIPLES OF THE BAPTIST FAITH

By Z. T. Cody, Greenville, S. C., U. S. A.

The vital principles of the Baptist faith are the primary beliefs of Evangelical Christianity. These are, the belief as to the provision that God has made for the salvation of men; the belief as to how this salvation is mediated; the belief as to the church to whom the salvation is entrusted; and the belief as to the authority upon which all of this rests. Whatever is distinctive in the Baptist faith comes solely from the consistency with which we hold these common beliefs. The vitality of this faith does not depend either upon its correctness or the logical consistency. This has its importance. But for the power to win the world a creed must have something more. It must have adherents who preach it in sincerity and love, who bring to it hearts enlarged by the Spirit of Christ, and a life of good works which match the creed they preach. Let us consider these.

The vital principles of the Baptist faith are the primary beliefs of Evangelical Christianity. There are four of these that I shall call to your attention.

1. The belief of Baptists as to the provision that God has made for the salvation of men. We all know the simple outline of this: That man, whom God created innocent, was lost in sin; that God in love and pity sent his only begotten Son to redeem and save; and His Son died on the cross a ransom for sinners, the just for the unjust, "he who knew no sin was made sin for us that we might be made the righteousness of God in him"; and He died, was buried, and after three days was raised from the dead; that He ascended to the right hand of God and poured out His Spirit on His Church; and that He will remain supreme over all until that day when He will come again in judgement. This is the Evangelical faith. This is Christianity. This is the Baptist faith. When this faith is held in sincerity it constitutes a church, for in this faith the Holy Spirit abides. Where the Holy Spirit is there the church is. Let this faith be denied, and whatever else men may be they can not be a church. Let this faith be held in sincerity and you have a church, though it may be beset with defects and errors. This faith unites Baptists to all who hold the Evangelical faith. And it, rather than what differentiates us, embodies that which is primary and fundamental with our people. These are our main things. They come first. And our power as churches of Christ depends on our making them first in our teaching and preaching, in our loving and living. We lose out, and we ought to lose out, when we put secondary things before them. It is the first things that make a church. The secondary things make a sect. And our Lord's promise against the gates of Hades was made to a church and not to a sect.

These primary lights are to be kept burning in the center of the church life. They are not to be under a bushel. They are not to be hid or dimmed, denied or compromised. We do not use them to stop scientific investigation in other realms of knowledge. We do not deny the right and service of interpretation in these deep mysteries of God. We do not deny to freedom her right to varieties of opinion. But we do deny to science, to interpretation and even to freedom itself the right to even put a question mark after these great varieties of revelation. They are in the keeping of faith, and they are our life.

2. The belief of Baptists as to how the salvation of God is mediated. Our Saviour is the only mediator between God and man. We believe that men receive His salvation directly and immediately from Him, upon faith and faith alone. We believe that there is absolutely nothing that has the right to stand between the penitent believing soul and the salvation of God in Christ, no Church, no Priest, no ordinance and no penance. The believing soul for itself stands immediately in the presence of Christ, but forever

remains there to give obedience to Christ, and to no other. The holding firmly to this truth means everything to Baptists.

Upon it depends the spirituality of our churches. Every member of a Baptist church has for himself made a public confession of Christ, and if his confession is true, has received in his heart the Holy Spirit who alone, as we believe, can make a church spiritual. This, on its face, would seem to be the only possible way to secure this end. At least, we have no other way. Other churches baptize those who do not profess to be believers, who are only prospective believers, or by baptizing claim to make Christians of them. We cannot consistently do these things. We can not make Christians by baptism without denying what we mean by baptism. We cannot substitute education for regeneration by faith without undermining Christianity as we hold it. We cannot ignore all that we believe. We Baptists can have no other way. If others think they have another way of preserving the spirituality of the church, we cannot even imagine it. It is possible to have another way of making the church of Christ a spiritual body?

Upon this doctrine depends our unity. In our churches each member for himself stands before Christ and each is indwelt by the same spirit. We Baptists have no other bond of union. There is no over-lordship of any kind over any member. There is no power of associations, no authority of minister or bishop to hold our churches together. If they move together at all it is by having a common Lord and a common Spirit. There is no need of any other bond if this is real. It has the power to give the truest unity that this world knows, the only unity that is both great and free. But without the reality of this bond, of all churches, ours would have the least unity.

Upon this doctrine rests our democracy. A church that professes that every member stands in immediate relation to the one Lord and is indwelt in the same Divine Spirit cannot be anything but a democracy. There can be no human authority over such people. They are all equals. They are all brothers. Their officers must all be elective and can be only servants of the churches. Nothing else would be natural. What is more, such a church must be a pure democracy. The democracy of Calvinism is the product of election. Election means this one, that one, the other one. Such a doctrine must issue in a representative democracy. The Baptist democracy is the product of our doctrine of the Holy Spirit. The Holy Spirit is poured out on all believers. "Your young men" and "your old men," and "on my servants and on my hand-maidens." It is this which makes all members of a Baptist church equals. For, the differences between a body of people, all of whom are indwelt by the Spirit of God, are nothing compared to what is their common possession. Such a people can be nothing but a democracy, and they must be a pure democracy. They just naturally assume such a government, and did so even when there were apostles on the ground.

Upon this group depends our hope for the Christian program. Baptists do not enough realize what a contract their doctrine puts on their hands. In the United States we sometimes ask, Is it possible to educate all the people in the citizenship? I don't know. But we Baptists have a greater task than that. According to our doctrine all our people have to be brought to the proportions of a Christian personality; they have to come to a vision of the Kingdom of Christ; of themselves they must learn to keep step, preserving "the unity of the Spirit in the bonds of peace;" and they must learn to know that they have been redeemed and brought into the church to do their part in establishing the Kingdom of God on earth. Can we ever reach such an ideal? Can every man "work out his own salvation in fear and trembling? The doubt of many that such a thing is possible has justified the priest. Can every man be enlisted as a vol-

unteer in promoting the Great Commission? The belief that he cannot has created our over-lords. But Baptists have no priests and no over-lords. They have to bring their people of themselves to these great ideals. Their hope of success depends solely on the truth that our Lord is with every Christian and that the Holy Spirit is in the heart of every one who believes. If this faith is true, and we are true to it, we shall succeed in the most impossible undertaking that has ever been committed to men. We can establish a kingdom of brothers who live, not for themselves, but to the glory of God.

3. The belief of Baptists as to the church to whom the gospel of salvation has been committed. One asks, is the belief concerning the church a vital principle of the Baptist faith? Are not our vital principles confined to the Evangelical doctrines? Is not the church the mere scaffolding about the ever-growing temple of truth? And need we be so careful of scaffolding? These questions, without doubt, suggest a widespread sentiment of the times, and a sentiment that seems to grow. But this was not the apostolic faith about the church. The Apostle Paul wrote of "the church of the Living God, the ground and pillar of the truth." We have turned that about. We are, on all hands, saying that the truth is the ground and pillar of the church, the truth of Christianity, the Evangelical faith. But it was certainly the other thing the Apostle said, "the church is ground and pillar of the truth." It is the church that holds the truth up in this world. Let the church go down and Christianity falls with it. How this text is needed in our age.

I stand here today and assert two things that I believe your observation will confirm. The first is, that you never saw in any country or in any community a truly great and powerful Christianity where there was not a great church sustaining it. Always a great religion and a great church go together. And, wherever the church is unworthy, there Christianity is impotent. And yet there are men in this country—certainly in the United States—who think that we can have our religion with all its benefits, without the churches. They want the moulding influence of Christianity for their children, but they themselves have turned their backs upon the churches. But is it not true that these misguided men are tearing down the pillars that hold up the religion whose beauty they confess and whose power they would retain?

The other thing I assert is this, you never saw a truly pious Christian man or woman who was not the product of some church. You doubtless have seen some such who are not laboring in a church but who are giving their lives to worthy community movements. But they were not made by the community movements they serve, but by the church and by the church contributed to these movements. They may not come from the Baptist churches. But in every instance they have come from some church of Christ. It only goes to show that our religion is the religion of the churches. American Christianity is denominational. We, in fact, know of no other kind that produces results in piety. If our churches should be killed, as some seem to desire, take heed lest you kill the goose that lays the golden egg.

Our churches are essential to our faith. They are a vital principle of Christianity. They hold it up in this world. If this is true, I ask in all sincerity, ought not the church to accord with the faith it holds up? How could it otherwise sustain that faith? If the faith is one thing and the church another, is there not a weakening inconsistency? I would be considerate. But how could a church hold up Bible baptism if it practiced something else? How can a church hold up justification by faith alone and practice infant baptism or baptismal remission of baptismal regeneration? How can a church hold up the one mediators of Christ and practice any form of proxy religion? How can a church hold up the equality of all believers and retain an over-lord-

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Editorial

WHAT PRICE RELIGION

Whether consciously or unconsciously, purposed or unpurposed, there has been a decided cheapening of religion in our generation. Doctrinally and practically it is not the same thing, being a Christian, as it was a generation ago. Many are telling us you may believe anything or nothing, be a Unitarian or Trinitarian; believe the Bible or reject it; be baptized or not, and still be acceptable as a church member. A few prominent ones even go so far as to say the church should include skeptics, infidels and atheists; and some are asking why not have an eclectic religious system (or lack of system) which will include all the values in Mohammedanism, Buddhism, Brahminism, etc.

Grief at the low standards of righteousness in churches, the abandonment of discipline, the disappearance of the line of demarcation between Christian and non-Christian is common. That there is a difference as wide as the poles between Jesus and other religious leaders everybody knows. That the teaching of the Bible towers far above all other sacred books goes without saying. But the practical test of a religion is in the kind of people it makes. And here is where the claims of religion will finally be tested. And that has brought us to ask "What Price, Religion".

Things are generally worth what they cost. The only fair value of an article is the amount of time and energy and ingenuity that went into its production. The religion of Jesus is no exception to this rule. In every case, the power of religion to produce results will be in proportion to its cost. This is true of the individual, the church, the denomination or any constituency. And that is why if the religion we profess is weak, we need to get back to The Cross of Our Lord Jesus Christ. Never, never till we start here will we have a religion with dynamic enough in it to save a soul, to erect a standard of righteousness, to enforce its demands, and to transform the thinking and the ways of men. The Jews seek a sign and the Greeks wisdom, but Christ crucified is the power of God and the wisdom of God.

The price paid for the redeeming of a lost world was the precious blood of the Son of God. We are "redeemed not with silver and gold, from our vain manner of life, but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ". Any other view of the Christian religion cheapens it and robs it of all its redemptive quality and saving efficacy in time or eternity. It is not enough to say or believe that God loved the world. We must believe that he so loved the world that he gave his only begotten Son to be lifted up. The religion that is not rooted in the substitutionary atonement of Jesus Christ on the cross can not long bear fruit in righteousness and transformation of character.

But this is not all that needs to be said about the price paid for our religion. We are not merely to believe on Christ as our substitute, we are not merely to accept what he has done for us on Calvary. If our religion is to transform our whole being to give new direction to our lives, to put the divine life and energy in our souls, to make us Christians in service as well as in hope, we must ourselves meet Jesus at the cross. We too must be crucified with him.

We sing, *Must Jesus Bear the Cross Alone*, and then most carefully avoid the cross when it is presented to us. Who is it can truly say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through the world is crucified to me and I to the world"? Who is it can say, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me"?

Have we ever really taken seriously or begun to understand the words of Jesus, "If any man wills to come after me, let him renounce self and take up his cross and follow me"? The words sound afar off which were spoken: "For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh". But remember it is still true, "If we died with Christ, we believe that we shall also live with him". Our baptism signified that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

WHAT SORT OF PAPER

We are in receipt of numerous expressions of approval of the stand The Baptist Record is taking for temperance, sobriety and prohibition. It may surprise our readers to know that we have received one letter which appears to raise a question as to the propriety of our course in this matter. But here is the letter and our answer to it, not giving names.

The Baptist Record,
Jackson, Miss.
Gentlemen:

After reading your last few issues of The Record, the question has arisen in my mind, whether you are publishing a religious paper or a Hoover political paper. Will you be so kind as to answer this question, and greatly oblige a subscriber to a denominational religious paper?

Yours very truly,

(Signed).....

Our answer:
My dear Brother:

Your letter of inquiry as to whether we are publishing a religious paper or a Hoover political paper received, and I take the first opportunity to answer. We are publishing a religious paper in the interest of the Kingdom of God on earth, to advance the cause of Christ as Baptists conceive it and help every Baptist in Mississippi to be the best Christian and the most useful servant of Jesus Christ. In no sense are we publishing a political paper in the interest of any party or person.

This would probably answer your question, except that your letter seems to imply a criticism of the discussion of the moral issues involved in the present political situation. If this is true, then let me say that my conception of being a Christian is that it begins in the heart and goes all the way out into all conduct and relationships, business, social, political and all other. The religion of Jesus must control a man always and everywhere. He must be Lord of all.

The Bible recognizes the drink evil as one of the worst the human race has ever been afflicted with. And one of the greatest destroyers of righteousness and happiness is the liquor business. The Baptist Record has always fought it, and to fail to do so now would be false to its traditions and a traitor to the memory of its first editor, Dr. J. B. Gambrell, who spent a large part of his life fighting the liquor business. The present editor would be untrue to his conscience and to his God if he qualified or failed at this critical moment.

That the liquor business has taken refuge in the Democratic Candidate for the presidency is very unfortunate for the party to which I have been loyal all my life. But it in no way lessens my obligation to fight it, but rather makes it more imperative. That it is a fight for sobriety in the White House and for prohibition in the nation is too patent to admit of any question. Mr. Smith has issued the challenge by announcing his purpose to work to change the law. His campaign manager has announced that he accepted the position as chairman so that he could help Mr. Smith fight prohibition. It is nothing more nor less than a prohibition fight. And we are in it for a finish.

Your question implies at least a doubt as to the propriety of a religious paper getting into

this fight. Our reply is that the ministers of God have as much a mission to rulers and politicians as to the humblest citizen. John the Baptist did not hesitate to tackle Herod. Elijah withstood Ahab. Jeremiah counseled the King. Azariah withstood Uzziah and stopped him from burning incense. John Calvin struck terror to the heart of Bloody Mary, and Martin Luther was the counselor of rulers.

It appears to me that one reason we are in the mess we are in is that our religious leaders have not done their duty in rebuking unrighteousness through fear that they might tread on somebody's political toes. We have had political scandals in Mississippi till the whole State ought to be nauseated. A daughter of the late Senator George said in a public address a few years ago that the governor's chair needed fumigating. More than one governor has retired trailed by unsavory stories. Members of the present legislature were drunk while making a trip to the coast, as you very well know. No daily paper in Mississippi, so far as I have heard, made any protest against it. Do you want to muzzle the religious press and allow the State and the Nation to disgrace us unrebuked? Ought we to turn all the business of giving news and expressing opinions about candidates for office to a whiskey-soaked and lust-consumed editor of the secular press?

There has not been in our generation such a demand for upstanding, outspoken advocacy of righteousness in private and in public life. If the liquor business has taken refuge in the citadel of a presidential candidate, there is the place to fight it. The call is to you and every good citizen to fight for a clean government.

Yours fraternally,

P. I. Lipsey.

Dr. J. G. Chastain was a pleasant visitor at Clinton recently. He reports that the sale of his new book, "Thirty Years In Mexico", is going fine.

Negro Baptists report a membership in 1926 of 3,196,823. In Mississippi they report 226,989, which is a much smaller number than we had been accustomed to give them.

Pastor W. C. Howard of Flora began his meeting Sunday having Prof. R. I. Johnson to conduct the song service. He was expecting Dr. Maddry of North Carolina to preach in the meeting, but disappointed in this and nothing daunted, he undertakes it himself.

We appreciate the many expressions of approval that have come to us on the stand the Record has taken for the upholding of the Eighteenth Amendment to the Constitution of the United States. The fight will go right on as long as there is any man who is trying to bring liquor back to curse this country.

The federal Census Bureau reports the figures for the American Baptist Association, which we presume is the body of people commonly called Landmarkers: Members 117,858, with 1,431 churches. Of these churches 36 are said to be in Alabama, 560 in Arkansas, 34 in Louisiana, 61 in Mississippi, 23 in Missouri, 97 in Oklahoma and 620 in Texas. The total amount contributed to all causes in 1926 was \$482,045; in Mississippi \$21,275.

The meeting in Asheville of Southern Dry Democrats pledged those attending to work and vote for Democratic state officers and congressmen, but to work for the defeat of Smith for the following reasons:

First, Governor Smith's repudiation of the Houston platform on Prohibition. Second, Governor Smith's wet record. Third, Governor Smith's selection of a wet Republican as Chairman of the national Democratic committee. Fourth, Governor Smith's relation to Tammany Hall.

(Continued from page 3)

ship? A Christian church ought to accord with the faith it preaches. And it is this that our Baptist churches seek to do. The reason why we do not accept infant baptism is that it cannot be made to accord with the great doctrine of justification by faith alone. The reason and the only reason why we hold to nothing but immersion is that we find nothing else in the New Testament. The reason why we turn from Episcopacy is because it cannot be made to go with the sole lordship of Christ and the gift of that Spirit to all believers which makes the church a democracy of equals. Baptists believe the common Evangelical faith, and we differ from others only because we carry this faith through. The church we cling to is one that seeks to accord with the gospel that has been committed to us. Would to God it did so in all respects as faithfully as it does so in these I have mentioned. Our churches have their defects. This I confess with sorrow. But they hold to no doctrines or practices that place them out of accord with their faith.

But are not these other Evangelical communions also churches of Christ? I have not denied it or said anything that implies that I do. I confess that a church of Christ which holds to the Evangelical faith and that is indwelt by the Holy Spirit. Where the Spirit is there the church is. God forbid that I should reject what Christ accepts. But I do believe that churches should be consistent with the gospel of salvation that has been committed to the churches. I do believe that the churches of Christ should conform to the New Testament model. That is the everlasting norm. Churches born of the New Testament should be like the New Testament churches as children born of Adam should have the likeness of Adam's body. I would not say that one born with only one arm or one leg, or born with six fingers on each hand was no man. I do not know how much you could cut off or add to and yet have a man. I am not interested in the process. I once saw a man who had lost both arms and yet has done more in life than some of us more normally endowed. The same might be truthfully said of some churches. But notwithstanding all of this, I do claim it is better to perpetuate the normal. The New Testament church, in its unity, in its spirituality, in its democracy and in its obedience is worth preserving in the world. It accords with the gospel of salvation and can preach the better because it does.

4. The Baptist belief as to authority. It is the Bible, the Old Testament and the New; but the Old as interpreted by the New. This at last means that the Baptist authority in religion is the New Testament. There is nothing in our faith that goes deeper than the doctrine of authority; and there is nothing in Baptist life at this time that calls for such serious thinking as this, especially on the part of our scholars. The Bible for more than a hundred years has been the center of a tremendous controversy. In this controversy the minds of many have changed concerning the Book. We have come to a time when our scholars are living in one world on the question of the authority of the Book and the people are living in another, the old world. As I see the matter, this is the most ominous fact on the whole horizon of Baptist life. And it is doing more than any other half dozen things to separate between our scholars and our people; our institutions of learning and our churches. It is a calamity of the first order and it is especially a calamity to Baptists. May I call your attention to one or two things:

The question of authority is absolutely fundamental, it is fundamental to the fundamentalists. That which makes the difference between Catholics and Protestants is not anything received by nature. It does not arise from race distinctions. It is rather that one has one authority in religion and the other has another and a different authority. Where authority is real it will soon or late control and shape all under it. Where a peo-

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Convention Board Dept.

OUR PEOPLE NOT GIVING LESS THAN FORMERLY

It will be seen from the following statement that when counting designated gifts and cooperative funds that our people are not giving less than they were a year ago; and last year at this time they were giving more than they were during the previous year. Of course, the Orphanage designations are counted along with other designated gifts in the following statement. It is true also that our cooperative funds for the year are more than they were at this time last year. There is some consolation in this. But we should not be satisfied until we shall have reached the increase of one-third over last year as was planned and agreed upon by district associations and the State Convention. Our goal for the year is \$450,000.00.

We should take courage when seeing how far July cooperative receipts have passed said receipts for a year ago at this date in July and make the one-third increase by the close of the month.

Total receipts for June 1927	\$18,810.48
Total receipts for June 1928	25,638.85
Total receipts from July 1st to 21st 1927	15,613.52
Total receipts from July 1st to 21st 1928	31,963.69
Cooperative receipts from July 1st to 21st 1927	11,080.54
Cooperative receipts from July 1st to 21st 1928	12,814.52
Total cooperative receipts for the month of July 1927	12,349.50

A QUESTION OF RIGHTEOUSNESS

I have just read your fearless statement on the front page of the Record. I want to express my hearty and enthusiastic endorsement. This whole question has been taken out of the realm of politics and has been made the greatest moral issue that ever faced the American people. Twelve hours had not passed before Al. Smith had repudiated the weak compromising plank in the Democratic platform on the prohibition question. It is no longer a political issue. The whole future history of this country, morally and religiously, will be determined by the outcome. If I should vote for Al. Smith I would never again have the nerve to stand before my people as a preacher and appeal to them to live righteous and sober lives. Such a course is unthinkable. I have had absolutely no trouble in deciding my course. How any other man who believes in righteousness can have any trouble is beyond my comprehension. Now is the time to face the issue. It will be too late after November. The hour calls for men and women of courage and daring. Our political leaders have sold out for a mess of pottage. It is up to the people to do their own thinking and follow their own consciences. That is what I shall do. No time serving politician shall browbeat me into voting against my conscience. May God arouse our people before it is too late.

Again, I want to thank you for your courageous stand. Keep up the fight. I am with you. I believe that the majority of the right thinking people of Mississippi are with you. The attempt to muzzle the ministry is going to be a severe test on our preachers. May God give us courage and great boldness in this hour of moral crisis. God bless you.

Yours for God and home and native land,
—W. S. Allen.

Dr. Ray Palmer, of Washington, D. C., will be the acting pastor of the Fifth Baptist Church of that city, during the month of August. The pastor, Dr. John E. Briggs, has gone to Europe on vacation.

AL SMITH-LAWBREAKER.

"I am reliably informed that he drinks every day, and the number of cocktails and highballs is variously estimated at from four to eight. It is positively denied that he is ever intoxicated, much gossip to the contrary notwithstanding. He is a Wet, and he lives up to it."—The Progressive Farmer.

In the eight years pastorate of J. R. Nutt at Luffkin, Texas, the membership has grown from 400 to more than 1200; the Sunday School from 250 to more than 800; the old frame building has given place to a modern brick structure. He was born in Benton County in 1871, graduated from Mississippi College in 1901, married Miss Madge Leavell, was pastor at Flora, Brandon and Ackerman in Mississippi, went to Texas in 1911. No, he hasn't resigned.

Mrs. Thompson and I attended our Baptist Assembly conducted at Castalian Springs. It was indeed worthwhile. A great program and an ideal location. I feel that we should take steps to make that location a permanent meeting place for our Summer Training School. In our way of thinking, Brother Byrd was wise in selecting the location and his faculty for the Assembly.

W. H. Thompson.

The Jackson News is exercised over the efforts of Pastor L. G. Gates of Laurel to prevent the election of Al. Smith, and advises him that it may cost him his job. We can hear Gates give him the merry ha, ha! And this concern of the News editor incidentally reveals the motives with which he is acquainted, fear of losing out. That is the motive that is being appealed to all down the line to hold the people in leash of the booze candidate, nothing but fear. That is a great principle on which to elect a President of these United States. How is it under your vest?

Usually those who seek to discredit the Old Testament as the word of God are ready to do the same with the New Testament. By "progressive revelation" they too often mean that men of the present day are not bound by the writings of the New Testament. These same wise ones declare that Jesus set aside the word of Moses, quoting Him as saying, "It was said to them of old time, but I say unto you". They fail to tell you that these words are from a paragraph which begins with "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill".

Albany, N. Y.—On a conspicuous wall in the drawing room of the executive mansion in Albany is a large and richly framed photograph of the Bishop of Rome—otherwise, Pope Pius XI. On the white margin are these words in the Pope's handwriting:

"To our beloved son in Christ, Gov. Alfred E. Smith, in token of our high esteem and wishes, we impart the apostolic blessing." Then came the signature and the date, "Christmas-tide, 1924." On the wall on the opposite side of the arched doorway hangs a portrait of Cardinal Hayes, and on another wall another prelate.

—S. R. N. Bureau.

"Dr. Barton of Atlanta and Bishop Cannon of Richmond are right. The pro-liquor wing of the party led by Tammany Hall has disregarded all warning and has challenged, indeed defied, the dry Democracy of the South by the nomination for President of Gov. Alfred E. Smith."

"Would the election of Tammany's candidate be the election of the Democratic party? Which Democratic party? Who fought Tilden? Who vilified Cleveland? Who opposed Wilson? Who betrayed Bryan? Have the donkey and the tiger anything in common? Yes! A finish fight against each other. It is indeed the "irrepressible conflict."

Daniel A. Polins,
Editor Christian Herald, New York.

(Continued from page 2)

Tammany put Smith on the ticket in spite of the protest of the South, and when once in power Tammany, true to its nature, will make the party its tool for political plunder in spite of the South or anyone else. So if Smith is elected the Democratic party is lost to the high ideals of Jefferson and Jackson and Wilson and Bryan. It becomes, as Smith says it is, a saloon party; the party of nullification and repeal. And the South, if she preserves her high ideals of government, will have to repudiate the Tammanyized party or else, as she is called upon to do now, stultify herself by saying one thing and voting for another.

If Smith is beaten, beaten beneath an avalanche of votes so tremendous that he will never be able to come back, then Tammany will be forced to loose its strangle hold upon the party and those who believe in Democratic principles will be able to rebuild the party upon the principles held by its founders. Let the South, which Tammany seems to think is so narrow and prejudiced that it will vote the ticket straight no matter who the candidate is, defeat Smith at the polls next November and never again will the South be treated with contempt in a national convention. It is a rebuke the party leaders need. It is a repudiation Tammany should receive. It is the only thing that will save the Democratic party. It is the only thing that will save the moral integrity of the South.

It is asking Southern Democrats to make a great sacrifice to ask them to vote any other ticket, but Tammany has demanded a greater sacrifice. Tammany is demanding the sacrifice of principle. No Democrat who holds to Jeffersonian principles in government can vote for a Tammany controlled candidate on a Tammany written platform without repudiating the traditions of his party. No dry Democrat can vote for a straight out wet on a platform which means nothing and which allows the candidate to declare himself for the repeal of the prohibition law without repudiating his dry principles no matter how the politicians may try to patch it up and plaster it over. The issue is clearly drawn; it is a wet and dry issue; it is saloons or no saloons. The man who votes for Smith votes for the come-back of the saloons with all the horrors and debaucheries moral and political of saloon days. And every saloon man so considers it. The leaders of the Democratic party are asking dry voters to vote for all these things; to vote for what they do not believe to be morally right. When a man sacrifices principle he sacrifices all that is worth while. It is too big a sacrifice for the dry Democrats to make just to put a Tammany controlled President in the White House. It is too big a price to pay for a Tammany success.

We should forget everything now but the good of our country. For once in our history dry Democrats can afford to make a supreme sacrifice to save their party and the good name of the Southland. The sacrifice they will make, if they vote for Smith, is supremely greater; it is the sacrifice of moral integrity; it is the sacrifice of principles; it is the sacrifice of the good of the nation.

I am a Southerner, born and brought up in Mississippi. My forbears have voted the Democratic ticket since the organization of the party. It is a heart-breaking experience to me, but my mind is made up. I will never, so long as reason holds dominion and conscience functions, debauch my soul by voting for a man who proposes to tear down and destroy the righteous legislation which I have spent my whole lifetime working for, and which I believe with all my heart to be right and for the good of the nation. I am going to vote for Hoover in order to save the Democratic party and the moral integrity of the South. I am going to vote for Hoover to save my beloved country from moral degradation.

Politicians can't help us. They are committed to party programs. They have to march with the band-wagon and dance when the leaders high up

fiddle. But not so with the unterrified, unbridled, free American. We are not dumb driven cattle before the herder's whip; we are free and independent citizens of a great republic. Let us therefore assert our freedom and show the Tammany leaders and the saloon cohorts of this country that we cannot be counted in pre-election estimates en masse. For the salvation of the Democratic party, the rebuke and chastisement of Tammany, historically the rottenest political organization in the United States, and for the preservation of the moral integrity of the nation, let us bury Smith beneath an avalanche of dry votes in the South. Let us redeem the South from the charge of Tammany and free the party from the grip of a wet political machine.

Terminal Trust Building,
Kansas City, Missouri.

A RECENT TRIP

W. E. Farr.

It was my joy and privilege to make a trip to the World's Baptist Alliance in Toronto, Canada, going by the way of the I. C. R. R. to Chicago, (and by the way the I. C. system is one of the greatest in the U. S., and I do believe that they have the most courteous men to be found anywhere working for them, and I have traveled more than half-way around the world.)

The city of Chicago is some city, viewing it from the elevated street cars. There are many parts of it that are mighty attractive. The fact is there are more apartments there than in any other city I have ever visited. I have been in fifteen of the world's largest cities. Leaving Chicago, we went to Toledo, Ohio, a city of over 300,000 people.

The Willys-Knight Automobile Company has a large factory there. From here we went to Detroit, which is the automobile center of the world. Ninety percent of the automobiles are made there. Ford's plant, at least one of his plants, covers 280 acres. He works over 100,000 men. The fact is that every thing one sees about the Ford car is made there. It was our privilege, also, to go to the Chrysler factory. Now since I am riding in my third Chrysler, which is a 72, I would naturally be interested in this plant. If Mr. Chrysler had known that I was visiting his factory, I am sure he would have had me to dinner, but modesty forbade my saying anything to him about the matter. I'll tell the world that there surely are some cars made there. There are so many other factories that time will not permit me to write about them.

The General Motors Company have the largest building of its kind in the world. It is located near Ford's big plant. This building costs more than fifteen million dollars. The total floor area is thirty acres. Will accommodate 6,000 tenants. This building also contains a bank, swimming pool, gymnasium, hospital—in fact, just everything. They have a show-room for everything that the General Motors people put out.

Across the street from the General Motors Factory, the Fisher Company is completing a building of granite and marble, which will have offices for business men, professional men, and a wing of it will be for doctors, surgeons, and dentists. It is said that when this building is finished it will be greater than the General Motors Building.

The New Masonic Temple in Detroit is the largest and most accommodating building of its kind in the world. It cost about ten million dollars. It contains two large auditoriums; one of which has a seating capacity of 5,000, the other of 1,600. There is a banquet room which accommodates 1,100, a recreation room which accommodates a thousand. That is some Masonic Temple. In its reception room there hangs a painting of George Washington—if my recollection serves me right, it looks like him. The building has fourteen floors. It is the most popular place for conventions to gather in the city of Detroit.

The Northern Baptist Convention was meeting

in this Masonic Temple. It was the first time that I have ever had the privilege of attending the Northern Baptist Convention. I certainly formed a very favorable opinion of that bunch of men and women gathered there. They adopted as their motto, "The World's Redemption Through Christ," and from the messages delivered one could tell that they meant business. Thank God for one thing, I heard them say that they were going to vote for a dry candidate for President. I do wish that the whole United States would make this thing unanimous on that very question.

A few other things about Detroit. It is one of the largest school centers in the U. S. There are 37 High School buildings. It is also a bank center, with 36 large bank buildings. Some of their sky-scrapers remind one of New York, when you walk around in the center of the city.

I have heard people say that Detroit was a wet city. Now I can say that I do not believe a word of such a statement, for I went all over the city, over the business district, in the big buildings, and in the hotels; not one person did I see that was even drinking, much less drunk. These wet newspapers are trying to fool the people about this liquor business, anyway. May God help us to keep this nation dry. Well, I would like to say more about Detroit, but I have neither time nor space to do so.

We left here on the boat for Buffalo, then to Toronto, Canada, which has three-quarters of a million people. My first impression of the working class of people there, was that they were over-worked and under-fed. I think it is a very progressive city. It has many magnificent buildings. In riding over the city the home of Mary Pickford was pointed out to us, as well as many other places of great interest. It certainly is a place of beautiful churches.

Our great World's Baptist Alliance had its meeting in the Exhibition Building. The theme was "Baptist Life in the World's Life." We were disappointed in Dr. Mullins' being ill, and unable to deliver his address, but were very thankful that his address was written, so that it could be and was read by that prince of preachers, George W. Truett. There ought to be millions of copies of this address published and sent all over the world. It certainly was a masterpiece. The fact is that it was worth going from Grenada to Toronto just to hear it. Now, I would like to say many things about this Baptist World's Alliance, but since Dr. Lipsey gave such a splendid write-up in last week's Baptist Record, I will not have so much to say about it. The most interesting thing besides Dr. Mullins' address, was the roll call of Nations. Sixty-two nations and countries from all over the world answered to their names by a representative who either speaks in English or in his own tongue, and if in his native tongue, there is always an interpreter by his side. One brother traveled 21,000 miles to attend this meeting. I can hardly see how it could be possible for me to be more thrilled and stirred if I had been in heaven listening to the roll call of nations there. Of course, there were some few things said in this Assembly that did not sound exactly like Baptists, but that would be true in any gathering.

I thank God for the privilege of attending this meeting. It is generally understood that the next conference will be held in Berlin, Germany, five years hence. If the Lord permits me to have good health, and other conditions are favorable, I want to attend that meeting. Five years ago I was in Stockholm, Sweden.

Well, I guess I'd better not have too much to say. I hope and pray that God will give us an abundance of success in our world-wide undertakings. God is good to us and lavishes his blessings upon us for better progress in the kingdom of God.

Already some of our Mississippi politicians are denying that they tried to get Smith nominated. See you later.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THAT TITHING SERMON

Phebe Hubbard-Scott

"Oh, wasn't that sermon grand?" said Ethel as she walked home from church with her friend Mabel.

"Why?" queried Mabel.

"Oh, it was so different from what we hear as a rule."

"What was so different?"

"He explained all about tithing. We haven't heard much about that."

"Why, I supposed all Christians were in the habit of 'tithing,' as you call it."

"You did? Why, it is a new custom."

"A new custom? Why, it is as old as the Jewish Nation."

"Well, of course we have been in the habit of giving money, whenever it is needed, to pay our preacher, or meet the running expenses of the church. And we sometimes give to the W. H. M. S. and the W. F. M. S. to help them along. But to regularly set aside one-tenth of all the money, we get, so as to be ready for such demands—I never heard of such a thing, till this morning."

"You never did?" exclaimed Mabel in great astonishment.

"No. When did you learn it?"

"When did I learn about it? I don't know. I've always known about it."

"You have? Well, for pity's sake, tell me what you know about it."

"Oh, here we are at home. Come right in and let mamma tell you about it. She always tells things just right. I might forget some of it."

As Mabel started to walk up the steps where she lived, Ethel hesitated. But Mabel insisted. "Oh, come in. Let mamma talk about it. You'll never be sorry."

"All right," said Ethel. And they hurried into the house.

"Mamma," called Mabel. "Mamma Tamson?"

"Yes," responded a voice from the other room.

"Oh, mamma, come here," called Mabel.

A light, springy footstep was heard, and then a woman with a little girl running beside her, holding onto mamma's hand, stood in the door.

With a sunny, cordial smile she stepped forward to greet Ethel. Then turning to Mabel, she asked:

"Is there anything special you want?"

"Yes, mamma. At the church this morning, we heard a sermon on tithing. Ethel says it is a new thought to her. And I want her to hear your ideas about it."

Mrs. Tamson seated herself, and taking the little girl on her lap, straightened her head back, her face turned towards her mother's picture on the wall. For a full moment she sat thus; then turning to the girls, she began:

"One of the first things I remember, was, one day after helping gather apples, when we went into the house, my mother gave me ten cents. Not a ten-cent piece, but ten pennies."

"She told me to straighten out my hands and open them. Then she put a penny on each finger—ten of them. The pennies would not stay on my thumbs, so she said, laughing: 'Well, let's put them on the table,' and we did."

"She said, 'One for every finger, and the thumbs.'"

"As I sat looking at them, so proud of my first wages, mother asked, 'Who made you, Angie, so you could work so hard?'"

"Of course I knew, so I answered, GOD."

"Sure," said mother. "He has given us all we have. And He made the gold and the silver and the copper. He helped folks to see how to fix

them into money. Wasn't that kind of Him?"

"Yes," I said, nodding my assent also.

"Well, now," said mother, "He knows we have to have money to do His work with, so He puts the metals in the ground, to be kept there till we need it. He gives us everything we have, and the power to use and enjoy it, and He asks that all His people remember that we are to pay Him the interest of one-tenth of our income. That, He charges us for the use of His money, and the power to enjoy it. If we use that for ourselves, we are using that which is not ours. That we would never do. We are honest folks."

"Then mother gave me a pocketbook to put my money in, and a little tin box to keep GOD'S money in."

"The next Sunday morning, as she helped me get ready for Sunday School, she said:

"Now, Angie, you can get some money out of the box, and put in the collection at Sunday School."

"How pleased I was. I took that money and put it into my Sunday purse, all ready to start, when mother said:

"Why, Angie, weren't you going to give anything?"

"Why, yes, mother; I've got God's penny here to give."

"But aren't you going to give anything yourself?"

"Why, yes. I've got God's penny here to give."

"Why don't you give something yourself?"

"Myself?"

"The money in the box is GOD'S penny, not yours. It is for you to use for HIM. But when you put that in, you have only put in HIS own money. You have not put in any of your own."

"Oh. So I am to put in some of my own, too?"

"Why, yes, if you give anything. The other is just GOD'S money, not yours. That is just for you to use for HIM as He tells you."

"Wasn't I delighted as I took one of my pennies, too. Since then I've always known that the tithe, or the Tenth, is GOD'S own money. I am to use that for him. But if I give anything at all, I am to give it out of my own pocketbook. That the Tithe is not mine at all. It belongs to another person. If I use it for myself, I am dishonest. But I am trusted to keep His money for HIM. When I put that in I have not given anything of my own. He has made me His agent to use a bit for Him. And we are to use it as He tells us, in our hearts. And the offerings, He has told us, are from our own supplies, not His."

"The church is for us to enjoy, and we are to help in supporting it. Just the same as we help supporting anything else that we use. But as we love it for HIS sake, what we give to it, is given to HIM. But He has other work that must be done with His money. His people who are in need, and children who are to be cared for, all these are to be helped with His money. No one but HIM can tell us where to put it. The Church may not claim that. But if He tells us to help there, that is His affair, not theirs. Then sometimes some of His old people need help. Then He will tell some of His people to take some of His money and help them. That makes people happy. That is the way He keeps His people so happy."

"Give, and it shall be given to you; good measure, pressed down, shaken together, and running over." We learn how to be happy by using some of His money. Then we learn how to use some of our own, too. That is what GOD wants of us. We are to use all of His money, and as much of ours as we can."

"Well, Ethel, what do you think of that?"

inquired Mabel. "To me, that is ahead of the sermon we heard at the church."

"W-h-y—it is so new to me," replied Ethel. "I don't know what to say. I shall have to think about it, and study some, before I can decide." As she thoughtfully arose, preparing to start for home, Mabel said:

"Here, Ethel, before you go home, look at this in the Bible." And Mabel took up her Bible and opened to Malachi 3:8-10, and Matthew 6:33. Ethel read both passages carefully and gave the book back to Mabel. Then she started out and went slowly toward her home.

(Continued from page 5)

ple change from one authority to another all other changes follow in time. Bible doctrines and the distinctive New Testament life will fall with Bible authority.

Our Baptist people can have no other authority but the Bible. Such a thing is not thinkable. Stop a minute. Every member of our Baptist churches has been forgiven directly by Christ himself. No priest or church stood between him and his Saviour. Every member of a Baptist church that has been forgiven by Christ continues to stand before Christ to receive His commands and obey His will. Where is he, for himself, to find these commands and this will that he is to obey? There is, there can be, but one answer to this question. He finds his Lord's words and will in his Lord's Book and nowhere else. Did he find it anywhere else he would be obeying another who is not his Lord. And the man that would take that Book from him is the enemy of his religion, and he knows it. This is why nothing arouses our people more than a reckless or profane hand upon the Bible.

Our scholars, who care for the faith of our churches—and thousands of them do care—ought to think of these things when they approach the Book. Scholarship has its rights. Intellectual freedom and intellectual honesty are to be prized. But surely God never intended for freedom to be used to sacrifice reverence for the Bible and the religion of the people on the altar of intellectual honesty. In a truly Christian scholar, like John A. Broadus, these great interests can be better harmonized than in such an outrage and perversion.

Our Baptist people will never leave the Bible and will never allow it to be taken from its supreme place. They cannot allow a question mark to be placed after it. To them authority must be authority, not doubt, not uncertainty, not something that only a scholar can receive, and not human. They will never allow that the whole Book is anything other than what their Lord said it was, and they will never allow that it is not final. They could not do so without ceasing to be what they are. They sail by it, and were it taken from them they would be worse off than a ship in the storms of mid-ocean without a chart or compass. Other people might try to go without the Book. Ours cannot even try it.

These are the vital principles of our Baptist faith. If our people will bring to these principles minds and heart enlarged by the Spirit of Christ, if they will preach them in sincerity, in love and in patient broad-mindedness, if they will match these principles by good works, the time will come in the good providence of God when our Lord, who has promised to be with us to the end, will give these principles triumph in this world that needs them so much.

Linfield College (Baptist) of Oregon has been accepted as standard by the accrediting agency of that section.

Opposition to the nomination of Smith was on the ground of conscience. Conscience is not in the keeping of parties nor any organization. And it can only be free and unstained when it is given its rightful control. What was true and right yesterday is true and right today and forevermore. To favor the election of a man whom conscience condemns is to break down integrity.

Mississippi Woman's Missionary Union

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NOTES FROM THE BAPTIST WORLD ALLIANCE

One of the difficulties in writing of a great gathering, such as the Congress of the Baptist World Alliance, is that it is impossible to communicate the personal touch and the local coloring, which hold such varied interest for the individual. Many of us were visiting our "northern neighbors" for the first time, and we were greatly impressed with the delightful spirit of warm cordiality of our new friends. Toronto is a most attractive city, a city of splendid churches, schools, and homes, and was well fitted to be host to the more than seven thousand representatives from sixty-five nations, for truly "this great multitude out of every nation, and of all tribes and peoples and tongues" demonstrated the scriptural truth that they shall come from the east, and come from the west and "many nations shall be joined in the Lord".

I do not know whether the Canadians were more gracious in their attitude toward Americans than to other peoples, but it was a pleasing and significant fact to notice in the arrangement of the flags of nations that "Old Glory" was close beside the Union Jack and the Canadian Ensign. It may have been this place of honor, accorded to our great flag that prompted Dr. Truett to remind us, in his response to the address of welcome, "That the boundary between Canada and the United States was without fort or defense, but that these two countries demonstrated to the world the force of mutual trust and affectionate good will."

Another gratifying note to Southern Baptists was the universal expression of appreciation and high esteem for Dr. Mullins, and the oft time expressed regrets at his inability to be present. This regard was further demonstrated by the many fervent petitions offered for his complete restoration to health and strength. It was also fitting that Dr. Truett should be called upon to preside over the Congress, which he did with his usual ability and royal spirit.

Those who have had the privilege of attending other meetings of the Alliance felt that perhaps "The Roll Call Of Nations" was lacking in enthusiasm and the deep spiritual fervor of past like meetings, but to those of us who were sharing this privilege for the first time it was a great revelation and inspiration, and never shall I forget the scene as men and women "out of every nation" told of their heart breaking experiences together with soul triumphs in their efforts to help spread the gospel in their countries. To be citizens of a free country and to enjoy the full privileges of religious liberty has been our heritage and birthright for so long a time that it is hard for this generation to realize that religious persecutions still exist in other parts of the world, and yet, scarcely a representative, especially from the European countries, failed to speak of sufferings and hardships endured for the gospel's sake. "I come from a free country", said Rev. Adam Podin, "from Estonia, but a freedom bought at a terrible price in blood, and you will not find a Baptist minister in my country who has not suffered persecutions and been in jail."

It is interesting to note that a large per cent

of the delegates spoke in English, sometimes, however, with "faltering tongue", for as a speaker from Germany said, "A foreigner cannot be an orator in English." This difficulty, however, did not seem to bother Dr. San Bu of Burma, India, or the Rev. Bau, of Shanghai College, China, for their English was perfect and they spoke the language with remarkable facility.

Another feature of outstanding interest to me was the congregational singing. The director was truly "in the spirit", and the great congregation caught his spirit. Never have I heard "All Hail the Power of Jesus Name" sung with such a volume of sweetness and richness. These men and women from the uttermost parts of the earth gave the old familiar "Coronation" a new meaning, and it was beautiful and inspiring beyond word or expectation.

There was no more interesting program, than that given over to the discussion of Woman's Part in Kingdom Work. Mrs. Albert Matthews, President of the Woman's Baptist Foreign Mission Society of the West, presided at this Sectional meeting. She recounted the work done by the Baptist women of Canada, referring with pride to the fact that the first woman's missionary society in the world was inaugurated by Canadian women.

Mrs. Nathan Wood of Boston, spoke for Northern Baptist women on "The New Woman in a New World." Said Mrs. Wood: "The newest thing in the new world is the new woman—peculiarly an American product—and the modern girl. Trained To Think is the woman who is going to win the world for Christianity."

The president of the Baptist woman's work of Mexico, whose name I do not recall, spoke optimistically of the Mexican work.

A surprise was given the audience when the presiding officer introduced the Princess Atolaa of the Chickasaw Indian tribe. Princess Atolaa is a teacher of philosophy in Bacone College. She was most charming and winsome in Indian costume, blanket and moccasins. She told of her work and sang a beautiful Indian lullaby. Very naively she said, "The Indian has always been of a generous nature. He gave to you, both Canada and the United States. Won't you help to give back to him a knowledge of that truth which has made you great?"

Mrs. C. C. Chen, of the Woman's Medical School of China, appeared in native dress, and spoke on "The Chinese Woman of Today and Tomorrow." Taking the well known adage, that no nation can rise above its womanhood, she said the response of motherhood to share in nationhood and citizenship, would mould any nation. China exists, she declared, because as a nation it has been built on the Family System.

Greetings from Great Britain and Ireland were brought by Mrs. F. A. Parsons of London.

Frau Dr. E. Palm of Germany, stated that the women and children of Germany are suffering as a result of post war conditions. "We want your prayers, your sympathy and your support. Women are not considered a unit in any phase of organized work."

Mrs. Rees of New South Wales and Australia, talked very interestingly of the development of woman's work in the Antipodes. I had the pleasure of meeting Mrs. Rees, and it was not hard

to find a point of mutual interest when I mentioned the name of that eminent English-Australian, Dr. F. W. Boreham, and of my great pleasure and profit in reading his clerical Essays.

But it was our own Mrs. W. J. Cox, representing Southern Baptist Women, who brought the outstanding message of the afternoon. With masterful charm, she brought to the hearts of the great audience the vital fact "that woman has a very definite place in the world, and that Christianity has elevated woman to humanity's greatest height". Mrs. Cox's address was on "Womanhood for Missions". She gave the significant thought that "woman enjoys a priceless heritage, which reaches from creation to eternity, that Christ to the woman of any land is 'the wonderful', Jesus is the 'everlasting Father', the One who glorified the family in making it the highest institution in the world."

As I have come from this great meeting, I have asked myself many times the question, what does it mean, what will be the ultimate result? Surely it will help us to give a new appraisalment to life's values, and deep within our soul, will be felt those influences which have their sweep out into eternity.

—Mrs. A. J. Aven.

Tippah Association W. M. U. Rally

The second Quarterly Rally of Tippah W. M. U. for 1928 was held with Ripley Church, July 3rd. Attendance not so good as usual but we had a good day. Had a Ruby Anniversary program.

Mrs. Wales, of Ripley, sounded a high key-note in the morning devotional using the suggested subject "The King, The Book, The Jewels". The Ripley Sunbeams sang their Jewel song. Mrs. Mayfield, of Blue Mountain, spoke on "The Part of Prayer" in our Ruby Anniversary Program. Four of the Y. W. A. girls of Ripley gave the four decades of W. M. U. history dressed in the costume styles of these periods.

Mrs. Joel Berry, Young Peoples Leader for District Three, spoke on that work.

After a bountiful lunch was served by the hostess society we had our business session, emphasizing the need of enlistment in our Association. Mrs. John Brown, our Vice-president of District Three, brought a message on "Our Ruby Anniversary Plans". The G. A. sang "We've a Story to Tell the Nations".

It was a helpful pleasure to have these district leaders with us. Some echoes from the district convention and from the W. M. U. Convention at Chattanooga closed what we feel was a helpful day. Our free will offerings are always abundant and care for the expense in an abundant way.

—Superintendent.

The Baptist says, "There is a tendency on the part of parents to seek one-sex schools for their children". And in our judgment they are sensible. Colby Academy in New Hampshire has recently been made a school for girls, giving two years of college work.

Arizona Baptist Convention protested against "the exploitation of modernism in our denominational paper—The Baptist". The Baptist doesn't seem to understand.

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.

East Mississippi Department

By R. L. Breland

Yalobusha B. Y. P. U. Convention.

This body met in its fourth annual session with Wayside Baptist Church July 17, 1928. There are twenty Baptist Churches in the county and about half of them were represented. There were eight unions represented. The attendance was fine and the program rendered was excellent.

The following program was rendered: Song services were led by Clyde M. Williams during the day; morning devotion by R. L. Breland; "Why we are here" was ably discussed by T. T. Gooch; Pres. Sellers Denley delivered his annual address in an inspiring talk on loyalty; the welcome address was given by Miss Theo Tribble and was beautifully responded to by Miss Oudia Gilbert, of Coffeeville; the Coffeeville Senior BYPU rendered a good program; the regular address was made by J. R. G. Hulett, pastor of the church at Wayside; G. E. Denley made an inspiring talk. Our Secretary, A. J. Wilds, was on the program for this address but was unable to be present, to the regret of all.

At the noon hour the most bountiful dinner was served by the Wayside Church and community. More than twelve basketsfull were taken up after all had eaten to the fullest. This little church did her part exceedingly well in caring for the meeting.

In the afternoon Rev. J. B. Smith of Money, who is also pastor at Tilletoba, led the devotional; this was followed by a splendidly rendered solo by Miss Thelma Spears; Wayside Seniors rendered a splendid playlet as did Water Valley Seniors also; J. B. Smith discussed "Reaching the Standard in an interesting and informing manner; Scuna Valley Seniors gave a good program; then followed readings by Miss Kate Breland and Mrs. Frances McVey.

The following officers were elected for next year: Pres. Sellers Denley, Vice-pres. T. T. Gooch, Secretary-treasurer Miss Diamond Chadwick; the executive committee was

"YOUR PROBLEM AND MINE."

Baptist are not paying their pledges. Therefore, forcing a serious financial problem on the Orphanage, giving us only \$157.55 for the month of May through the Co-operative Program and \$61.00 special, and for the month of June \$461.95 through the Co-operative Program to pay off eleven Supervisors and feed and clothe the 221 children, therefore, forcing us to the embarrassment of \$2,252.45 of bills with an empty treasury.

Our creditors are calling on us and yet with no answer to give them. This question can only be answered by the Baptist themselves.

We are producing everything that we possibly can on our farm but when you realize that 75 per cent of our children are non-productive, you can easily see how hard it is to keep our bills from running up.

We are operating today on less than one-half of what any other

empowered to appoint district leaders in each of the three districts of the county, except that Dist. 3 had already elected L. E. Roane leader in that district.

The meeting closed at three p. m. feeling that a splendid and helpful day had been enjoyed by all present. The resolutions committee offered splendid resolution of thanks for the hospitality of Wayside and community. We all want to go to Wayside again, don't we folks?

Scuna Valley.

This is a consolidated school four miles east of Coffeeville. Rev. C. T. Johnson and his son, Silas, closed a good meeting at this place Friday night, the father doing the preaching and the son leading the singing. Both did their part well. Bro. Johnson did some great gospel preaching. All were greatly pleased and unanimously invited the party back for a meeting next year.

The congregations were splendid considering the rain and the crop conditions. Many in the community had just planted corn and were working it out and others were cleaning out their cotton. There were four additions to Elam Baptist Church, two by letter and two by baptism. Much good was doubtless accomplished because such preaching as was done there is bound to bring results.

All will anxiously wait for next year when we hope to have the Johnsons with us again.

Notes and Comments.

Rev. Thos. J. Blass has been teaching for some years now wishes to do pastoral work. He is a well prepared preacher and has held some important pastorates including Philadelphia, Miss., and Whistler, Ala. Any one interested can address him at Hickory, Miss.

Pastor J. R. G. Hulett is in his meeting at Scobey this week, doing

The Orphanage Signal

home of even 100 children of the entire Southern Baptist Convention operates. Baptists need to keep in mind the fact that our home is a consuming plant. We do not take anyone but those in poverty and destitution, and therefore all going out and nothing coming in. Our Hospitals can charge a reasonable price and Schools can charge board and tuition, but our Orphanage's only means of income is that which Baptist give us and when our Baptists fail to pay their pledges to the Co-operative Program it hurts us tremendously. We are not complaining but as your Superintendent I am giving you cold facts and figures that you may give it consideration.

Let us all stick with the great Program and do our best and then no department will suffer and the Baptist cause shall prosper.

(Signed) B. E. Massey, Supt.
Mississippi Baptist Orphanage.

the preaching, and will be at Wayside next week. May the Lord give him great meetings.

In a personal letter from Rev. Johnie Breland I am informed that he is kept busy conducting the singing in revival meetings in Louisiana. He is also supplying a full-time church during the Summer while the pastor is on his vacation. He will be at Mt. Sinai, his old home church, the fourth Sunday in August. He goes back to The Baptist Bible Institute in September.

The question arises as to who has bolted the Party. Nine and one-half votes were cast for Smith on the first ballot when the delegates from our state had agreed to vote for Harrison on the first ballot and our state convention had instructed them to vote as a unit. Those who voted for Smith bolted the instructions of the party and the agreement of the delegates. Then Smith bolted the party platform in his insulting telegram to the convention in which he said that he would do all he could to weaken and destroy prohibition. The only manly thing for him to do is to refuse to accept the nomination on a dry platform; but then manhood is of small concern with many.

Dr. R. A. Kimbrough will assist Pastor L. E. Roane in his revival meeting at Pilgrim Rest Church, Yalobusha County, beginning the second Sunday in August.

Rev. J. M. Metts will preach his first sermon as pastor of Water Valley Baptist Church the 29th of July. We are glad to have Bro. Metts in our county as a co-laborer.

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THE NEGRO SPIRITUAL

By Fredrick Hall, Director of Music, Clark University.

The Spiritual had its beginning in the heart of the Negro as he labored in the fields of the South. These songs are outbursts of religious fervor and in many cases are influenced by conditions which surrounded the people in whose minds they were born.

They are called Spirituals, Jubilees, Melodies, Folk Songs. Either name is correct. They are called Jubilees because of the ray of hope that is expressed in each. Regardless of how sad the song might be, or how miserable the conditions surrounding its birth, there is always found in it a definite pointing to a great day of Jubilee when all sadness will be turned into gladness. They are called Spirituals because of the deep religious feeling they express. They are called Melodies because of the striking melody built upon a scale that was originated by the slaves. When a new song was born it usually began with a new melody hummed by one person. After the tune was caught, the whole in, increasing the strength of the group or congregation would join melody and adding harmony. These songs are called Folk Songs because they satisfy the scientific definition of Folk Song, which definition is too well known to mention here.

The Negro Spirituals express a sympathy of feeling between words and music not always found even in the compositions of learned musicians. In many songs that we see today, the tune gives one idea and the words another. In the Spiritual the words spoken convey a certain idea and the tune sung or played gives a similar feeling. For instance, the originators of these songs would never have taken words such as "Nobody Knows De Trouble I See" and set them to a happy tune like "Every Time I Feel the Spirit." In every instance words and music harmonize, and herein lies a thread of real artistry.

Some of these songs are sad and some are happier. This is true because of the difference in living conditions of the people who originated them. In different sections there are different interpretations, different words and slightly varying melodies of songs that originally were the same. This is true because at first the songs were not written down, but carried from place to place in the minds of the Negroes, and very frequently a new condition caused a slight change of the song.

These songs are deeply religious and should not be sung in such a way as to cause laughter or ridicule. Instrumental accompaniment always spoils the effect of the songs, and sometimes robs them of their identity. They can be sung artistically and according to all modern rules of vocalization and choral expression without being robbed of their real simple meaning.

The Spirituals show the character of the people in whose hearts they had their being, expressing patience, simplicity, sincerity, and the firm belief in the God of all mankind.

HILLMAN STRENGTHENS MUSIC COURSE.

Clinton, Miss., July 21, 1928.

Hillman College has had an enviable record for many years for good music, but the faculty for next session is the best since the college was founded seventy-five years ago. Mrs. Frank Slater, Head of the Piano Department of the Jackson Conservatory of Music and Dramatic Art has just been employed to teach in Hillman College next session. This gives the Hillman faculty three conservatory graduates who have also had extensive training in America and Europe.

Mrs. Slater studied for years in the Royal College of Music, Manchester, England, and has also studied with some leading American teachers. In joint recitals with Mr. Slater, both as soloist and accompanist, Mrs. Slater has played throughout Great Britain, Australia and the United States. The Hillman authorities are to be congratulated on being able to secure the services of Mrs. Slater.

Miss Georgia Palmetter, Head of the Piano Department at Hillman is to continue in the position which she has filled so successfully for several years. Altho she spent a year in the Royal Academy of Music in Berlin after graduation from Conservatory, she continues to study under famous teachers. She is studying this summer in Boston. Much of Hillman's success in music is due to Miss Palmetter.

Prof. Frank Slater is to remain at the head of the Voice Department. He is internationally known as an Opera and Concert artist teacher. He has appeared repeatedly in Festival and Concert in Europe, Australia and America. He is a graduate of the Royal College of Music, Manchester, England, and has studied with some of the greatest musicians on both continents. In connection with his voice work at Hillman College, Mr. Slater directs the Glee Clubs at Hillman and Mississippi Colleges. He has built up a splendid reputation for himself in this part of the country by his successful Directorship of the Jackson Conservatory of Music and as Director of Voice in the New Orleans Conservatory. Mr. Slater would be a credit to any college in the south.

The outlook for work in Expression is the best in years. Miss Bettie May Collins who has had charge of the Expression Department of Hillman College is returning fresh from a summers work in the Columbia College of Expression in Chicago, and will devote her entire time to the department. In addition to the regular Expression and Physical Culture, Miss Collins plans to offer a course in the presentation of modern plays. Part of the work will be public presentation of plays, with some possible tours included in the schedule. Miss Collins is a gradu-

ate of Blue Mountain College and has had special study with some of the leading specialists in the line of Expression.

COLUMBUS.

The Baraca class of the First Baptist Church, a class made up of about two hundred men, is sponsoring a county wide campaign of evangelism in this county. They have underwritten the expenses incurred in the purchase of a new tent with equipment. The First Baptist Church is paying the salaries of our two young preachers, Newton Scofield and S. B. Platt. These two young men graduated at Mississippi College in June. They spend their time in taking religious censuses of communities where the meetings are held, conducting cottage prayer meetings, house to house visiting, organizing the Christians for personal work during the meetings and preaching whenever called upon. They have held two meetings, doing the preaching themselves, with fine results.

I also give my time to the meetings, either preaching or in every other way possible backing up the meetings. Bro. H. M. Pippin, Choir Director and Educational Secretary of our church, directs the singing and does personal work. We are holding these meetings in strategic points in Columbus and throughout the county. This campaign began the tenth of June and will run continuously to the opening of schools in September. We think it will result in much good. Many people have already been saved and have connected themselves with the churches.

Yours fraternally,

J. D. Franks.

The Southern Baptist Assembly at Ridgecrest has reached the mid-way mark in its 1928 program with every evidence pointing to a most successful year. The last principal gathering will be the Bible Conference scheduled for August 12-26, when Dr. Geo. W. Truett will be the outstanding speaker.

Opening with the Y. W. A. and R. A. groups, followed by the Southern Student Conference, other conferences have been those on Christian Education, Home and Foreign

Missions. The North Carolina Assembly will be in session from July 17-27 with about 400 expected to attend.

To July 15 more than 750 have taken up their residence here, besides numerous visitors to the various conferences. The remaining six weeks will likely increase these numbers, in large proportions.

On the program for the Bible Conference in addition to Dr. Truett will be Dr. Austin Crouch, S. D. Gordon, Jacob Gartenhaus, Dr. Chas. R. Erdman, of Princeton, and others, all prominently known in the field of religious thought.

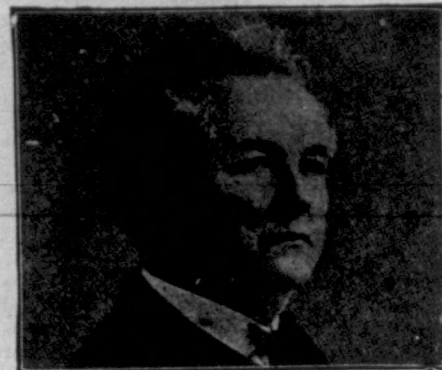
Those living on the lines of the Southern Railway will have advantage of a special rate to Ridgecrest on August 14 and 19, of one fare plus one dollar for round-trip. Summer tourist rates apply throughout the season.

NORFOLK, VA., July 10—(AP)—Methodist pastors of Norfolk, Portsmouth and vicinity, in formal session today took steps to lend their influence for the defeat of Governor Al. Smith for President.

About twenty-five or thirty out of a total membership of forty in the Methodist preachers' organization attended the meeting and voted for a resolution putting them on record as opposed to Smith. The resolution was offered by the resolutions committee through its secretary, Rev. O. M. Blackwell, pastor of Le Kies Memorial Methodist Church at Norfolk.

Virgil Posey

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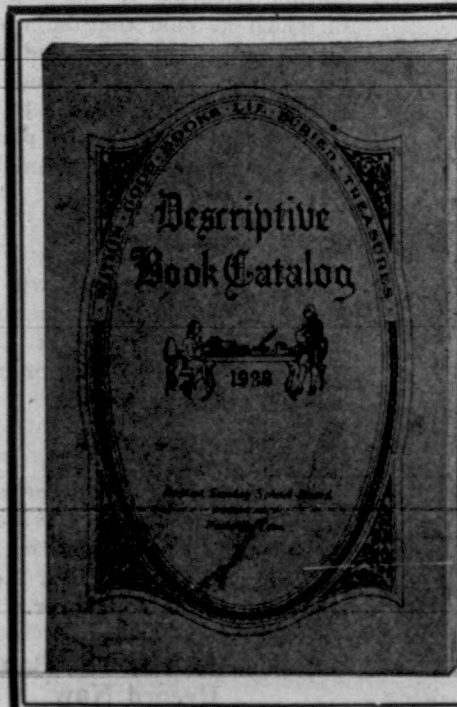
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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

One of the greatest sights I ever saw was last month, when we went to Niagara Falls. I haven't space or time to tell you about it, and couldn't if I tried, but if you ever have a chance to go there, you must be sure to go. It is not just a Falls—I thought it was, too—but a whole countryful of living, moving, rushing water, never quiet, never resting.

In early September, we want to make a good payment for our B. B. I. girl, a whole lot more than half of what we have promised for her year's expense. Let's get our money together, the Sunbeam Bands, and the Sunday School classes, and those that have hens and chickens, and those that did not get in their contributions in time for the Orphanage drive, and those who did—all of us, let us all specialize now on the B. B. I. girl. I know you will. Why, I can't even go away from home for a little while, without having money given me!

With love to all,
Mrs. Lipsey.

West, Miss., June 14, 1928.

Dear Mrs. Lipsey:

We are two little sisters. I, Hattie Dee, am 9 years old. Have brown hair and grey eyes, and weigh 60 lbs. My little sister, Pauline, is 7 years old, has light hair and blue eyes, and weighs 45 lbs. We both go to school at West School on the truck. I, Hattie Dee, am in the fifth grade, and Pauline is in the second grade. We are sending 10c for the orphans. We want to see this in print, for we enjoy reading the Circle each week. We are hoping to be members. Love to all of the children and to Mrs. Lipsey.

Hattie Dee and Pauline Gilston.
We are glad to have you, Hattie Dee and Pauline, with us. One of you must look like Daddy and one like Mother, don't you?

Walthall, Miss.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I go to school. Am in the second grade. My birthday is the 9th of October. We go to S. S. almost every Sunday. My Daddy is a mail carrier. I am sending 25c for the B. B. I. girl. Your friend,

Mary C. Tabb.

I looked hard for your first letter, Mary, when I read your second, and found it. I have so many letters, that sometimes one hides itself among all the rest. Excuse it, please ma'am, and thank you for the money.

Walthall, Miss., June 26, 1928.

Dear Mrs. Lipsey:

I am a little girl. Will be 8 years old the 9th, of October. I have one sister, 13 years old. Her name is Ada Ruth. We are sending \$1.00 for the Orphanage. Our Daddy is R. F. D. Carrier. I want to visit the Orphanage sometime.

—Your friend, Mary C. Tabb.
I thought I'd put in the second one too, and be sure to be right this time.

Osyka, Miss., May 5, 1928.

Dear Mrs. Lipsey:

I have been reading the "Record" and enjoy it very much, especially these nice letters. School is out. I was promoted to high school. We have already received our diplomas. Miss Ruby Westbrook was my teacher. I surely did love her. She lives in Clinton. I suppose you know her, because she knows you. I am 12 years of age, and a blonde. I have a smaller sister 6 years old. I go to S. S. most every Sunday,

and church. I am a member of the Mt. Zion Church, and also of the B. Y. P. U. Bro. Gunn is our pastor. We surely do like him. I am sending a little to help the B. B. I.

Your little friend,—Marie Tate.
Certainly I know Miss Ruby, Marie, and her mother even better. Thank you for remembering the B. P. I. girl.

West, Miss., March 19, 1928.

Dear Mrs. Lipsey:

I am a little girl 13 years of age. Am about 50 inches tall and weigh about 79 pounds. I go to school at Edaville. My teacher is named Miss Mary Hatchler. I like her just fine. I have a blonde complexion. We take the Baptist Record, and I saw the Children's Circle and thought I would write to you. I have one sister and eight brothers. I am very fond of flowers, and games. I have many playmates at school.

—Your Circle friend,
Lois Grantham.

Not much danger of getting lonesome at your house, is there, Lois? I like big families. I wonder if you could get up some money for the B. P. I. girl from them all.

Brandon, Miss., April 18, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I have blue eyes and blonde colored hair. I have three little kittens for my pets. But I haven't named them yet. Santa Claus brought me three dolls. One can say, Mamma. He brought me a big doll last year. Her name is Betty. I enjoy reading The Children's Circle. I hope this is printed, for I want to surprise my father.

—Violet Kersh.

How would you like, Violet, to name your kitties, Rose, Lily, and Daisy? Then you four would all have flower names. Write again.

Jackson, Miss., June 14, 1928.

Dear Mrs. Lipsey:

Sometime ago, I joined your Children's Circle, promising to send you a love gift. Please accept this dollar for your Orphanage Fund. I hope many little boys and girls will remember the ones in the Home. With love and best wishes,

Your little boy,—W. G. Mize, Jr.
So many, like you and me, W. G., have good homes to be grateful for, that I haven't had a bit of trouble about this money. I'm so much obliged for your part in our \$166.21—if it's not more.

Newton, Miss., June 14, 1928.

Dear Mrs. Lipsey:

Her I come with my third letter, if you don't mind! Well school is out and I am having a good time. I shall be in the eighth grade next session. That will be my last session in Junior High School. I made good grades last session. I didn't have to take any of the final exams. I spent from June 1st, to June 8th, in Meridian visiting Mamma's sister. I am going down below Laurel Saturday with Daddy. He has a church down there. There is going to be singing there Sunday. Daddy has two churches in Ala., and one in Clarke Co., and one below Laurel. He is in Ala., this week teaching a B. Y. P. U. course at one of his churches. Enclosed you will find one dollar for the orphans. Love to all,
—Beatrice Phillips.

I'd "mind if you didn't come, Beatrice. You and Daddy seem to be great travelers. Much obliged for the good contribution.

Vicksburg, Miss., June 12, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old, and I shall be in the seventh grade next years. I have dark brown hair and brown eyes. I go to S. S. and B. Y. P. U. every Sunday that I can. Dr. J. C. Greenoe is our pastor, and I like him very much. I have two brothers smaller than I am, and one sister larger than I am. I am sending 50 cents for the B. P. I. girl. Give my love to the orphans.

A new friend,—Zelma Boyd.
P. S.—Our church is being repaired and won't be finished until about the last of July.

Dr. Lipsey used to be pastor of your church, Zelma, a long time ago. We lived on Clay Street part of the time, part of the time on Farmer Street, a little street off from Clay.

Sanatorium, Miss., June 27, 1928.

Dear Mrs. Lipsey:

I am sending 50c for the orphans. I like to read the letters from the children in The Baptist Record. I am 8 years old, and will be in the third grade when school opens.

Your little friend,
Kate Elizabeth Johnston.
I saw you in Sunday School Sunday, Kate Elizabeth, and wanted to speak to you, but you got away before I could. I haven't forgotten your last contribution, and thank you for this one.

Lyman, Miss., June 28, 1928.

Dear Mrs. Lipsey:

We are sending you \$1.00 for the orphans this month. Our Mother gave it to us for helping her. We enjoy The Children's Circle so much. My mother has been taking The Baptist Record for 8 years. She says she knows you and Bro. Lipsey and all your children. We will try and send you some for the B. B. I. girl soon. We all three go to S. S. every Sunday unless it rains. Much love to you. Your friends,

D. L. Clark, Jr., Irene Clark and Lucile Clark.

And so now I know all Mother's children thro' our Page, don't I? I thank you and Mother so much for the dollar, and you see I'm "beating up" the B. B. I. girl this week—she won't mind it, and I'm pleased at what you say about her.

Dear Mrs. Lipsey:

I did not have but six chickens. I only got 50c apiece. I am sorry, but \$5.00 will help the B. B. I. girl a lot, and I am proud of the \$3.00.

Dorsey Byrd.

We are proud of you, Honor member Dorsey. This is the very time for your B. B. I. girl money, and you have given all you had. I call that a fine contribution, and I hope it will stir us all up to do our best. Thank you so much, and also Mother, who was the first giver.

Clinton, Miss., June 21, 1928

Dear Mrs. Lipsey:

I am a little girl 10 years old in December. I will be in the seventh grade next year. I enjoy reading the Children's Circle very much. I go to S. S. and Church and to B. Y. P. U. too. I am Secretary of the union.

I would like to be a member of the Children's Circle. I wish to see my letter in print for I want to surprise my Mother and Daddy. I am sending \$.25 for the orphans.

Your friend,
Mary Beth Lassetter.

Your check came to me all right, Mary Beth, and I got the money out of the bank. Thank you so much.

Sylvarena, Miss., June 18, 1928.

Dear Mrs. Lipsey:

As I succeeded in getting in before, here I come again with my little June offering. I'm sending 20c. I hope our big Circle of little folks will succeed in raising the \$100 for the orphans. A Circle Member,
Beulah Mae Sullivan.

I always feel glad when a member comes again, Beulah Mae. Somehow, we come to be better friends. Thank you and come to see us again.

Learned, Miss., June 19, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old, and shall be in the sixth grade next term. I am a member of the Poultry Club and raise Barred Rock chickens. I enjoy club work very much. I have one brother and two sisters. I am enclosing some money for the orphans. I like to read The Baptist Record, but I like to read the children's page most. I hope you will print my letter on the children's page. With Love,

Ruby G. Williams.

Dr. Lipsey is holding a meeting in your town this week, Ruby. I hope it will be greatly blessed. Thank you for your gift.

Ackerman, Miss., June 15, 1928.

Dear Mrs. Lipsey:

This is my second time to write. I am sending 25c for the orphans \$100. I have three sisters and two brothers. I am a brunette.

Your friend,

Jimmie Louise Weatherall.

Thank you, Jimmie Louise, and I hope you will write three times, and more.

Dear Mrs. Lipsey:

I am a little boy (though everyone else says I'm big) of 12 years. I have blue eyes and light hair. My sister, Ruth, wrote a letter to you several weeks ago. I am a member of the Baptist Church in our City. Bro. G. O. Parker is our pastor. Our S. S. class is named "God's Radios." I also belong to the Junior BYPU. I am the president of this BYPU. Mrs. D. L. Dansby is our leader. Mr. E. C. Cooper is the general BYPU director in our church. Hoping that everyone will write to me, I am,

Your little friend,

George McLemore.

Union, Miss., Box 26.

You must tell your "Radios" and Sunday School class, George, about our B. B. I. girl, and maybe they will help us some. You and Ruth are very welcome with us.

Belmont, Miss., July 3, 1928.

Our Sunbeam Band wants to have a part in raising the \$100 for the Orphanage improvement fund, so we are sending \$1.00. With love to you and all the children,

Janalou Cromeans, Secty.

We thank you all for the dollar and for the love. We have gotten so we count on our Sunbeams.

Jackson, Miss., June 25, 1928.

Dear Mrs. Lipsey:

I have been asking Mother every day to let me send my gift for the Orphanage, but she promised if I'd wait she would send the Sunbeam gift to you. I knew you would be glad of that. We are the Griffith Memorial Sunbeam Band. Mother is our leader, Ronald Farris, Pres., and Dorothy Reed, Secty. We have 56 enrolled, but not all active. Our gift is \$3.00. Our S. S. and WMU are making gifts too. With love to all the Circle members.

Ethelgene Parker.

I'm surely glad, Ethelgene, and grateful too. With the help of your Sunbeams, and the other bands, we have gone far beyond what we promised, indeed, have given nearly twice as much. Isn't that good?

Lexie, Miss., June 19, 1928.

Dear Mrs. Lipsey:

I will send 25c to the Orphanage. I have an aunt that works in the Orphanage. Her name is Miss Nettie Fortenberry. She is my Mamma's sister. Do you know her? I will stop and let somebody else write. Your friend,

Gwynneth Smith.

P. S. I want to put some in the S. S. next Sunday and cannot send but a quarter.

I only know your Auntie, Gwynneth, thro' you. You are kin to the Orphanage as I am to the Woman's College. Thank you for the money.

Sunday School Department

SUNDAY SCHOOL LESSON

July 29, 1928

The First Foreign Missionaries,
Acts 13:1-52

(From Points for Emphasis
by H. C. Moore)

Golden Text—Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matthew 28:19, 20.

1. The First Foreign Missionaries were chosen by the Holy Spirit from the church at Antioch which was a center of evangelism as evident from constant ingathering, a school of Bible study as shown in the whole year of instruction following Paul's arrival, and a seat of philanthropy as seen in the relief funds sent to the famine-sufferers in Jerusalem and vicinity. It was not, therefore, singular that in this great church there should have arisen a number of prophets, speaking authoritatively and perhaps foretelling events, and also teachers who carefully instructed the people in the ways of truth and righteousness.

The names of several of these prophets and teachers are preserved to us. Barnabas heads the list, and naturally, for he had won the place of leadership in the church by his faithful labors and great success. Of Symeon, whose sur name was Black, we only know what is involved in his registration here. Lucius from the north African province of Cyrene was possibly a kinsman of Paul and one of the founders of the church at Antioch. Manaen had the distinction of having been brought up at court as the playmate and foster-brother of Herod Antipas, who disgraced his reign by murdering John the Baptist. The list closes with the name of Paul, who, though probably the last to join the company, soon rose to first place in the missionary work of the church.

While these leaders and doubtless their co-workers were ministering unto the Lord in prayer, in the observance of the Lord's Supper, and in the spiritual exercise of physical fasting they received a distinct revelation from the Holy Spirit. And the revelation was a singling out for special work of the two most brilliant and beloved men in the entire church: "Separate me Barnabas and Saul for the work whereunto I have called them". He called them to be missionaries as truly and as distinctly as he had called them to their special ministry in Antioch. And the will of the Spirit must prevail. So the church, acting affirmatively on the Spirit's suggestion, designated Barnabas and Paul for the foreign field and held an impressive ordination service which included fasting and prayer, the laying on of

hands, and the benedictory farewell. Never has there been such a significant setting apart of chosen workers for chosen fields.

2. The First Foreign Mission Field was designated by the Holy Spirit. So from Antioch they went down the Orontes valley sixteen miles to the seaport city of Seleucia whence they sailed to the island of Cyprus, sixty or more miles westward. Reaching the eastern shores of Cyprus, the native country of Barnabas, the residence of perhaps a number of Paul's acquaintances from nearby Cilicia, the home of many Jews and of some Christians who had been converted at Pentecost, the two missionaries began work in the city of Salamis. As was wise at the moment and customary afterwards, the point of contact was through the Jews who were so numerous in the city as to have a number of synagogues. In these synagogues the Word of God was preached by Barnabas and Paul, and possibly also by John Mark, who was their attendant on the tour. How long they stayed and what success they had are not recorded; but on leaving, they began a thorough canvass of the country, not proceeding directly through the island its length of 150 miles, but zigzagging across it, visiting many points, until they reached Paphos, the seat of government on the western shore.

3. The First Foreign Mission Sermon on record was preached at Antioch in Pisidia. From Paphos Paul and his associates sailed about 170 miles northwest to the district of Pamphylia in Asia Minor. Reaching the mainland, they went either overland, or eight miles up the River Cestrus, to the city of Perga. They did not linger here, possibly owing to the malarial conditions. The visit, however, was memorable because from this point John Mark, a kinsman of Barnabas, left the missionary party for some reason or other, which certainly was not satisfactory to Paul, and returned to his home in Jerusalem. Proceeding inland, Paul and Barnabas through many dangers and difficulties traveled some ninety miles to the city of Antioch, capital of the district of Pisidia, situated in the highlands and on the great Roman road leading east and west through Asia Minor. There were many Jews here, but also a large Gentile population. The missionaries attended the local synagogue on the Sabbath and upon being asked if they had any word of exhortation for the people, Paul arose and delivered the first recorded missionary sermon which of course centered in Jesus as the Messiah—the fulfilling, designated, crucified, risen and saving Christ. Several of the auditors became disciples on the spot and they were ready to continue in the grace of God. Many others who were undecided wished to hear more of the gospel message

and they besought that the same sermon be preached on the next Sabbath.

4. The First Foreign Mission Conflict arose in connection with the synagogue service on the second Sabbath. The sermon of Paul was the talk of the town. When, therefore, the next Sabbath arrived, almost the whole city assembled to hear the Word of God. The attendance of the multitudes aroused the jealousy of the Jews so that instead of helping the missionaries, they contradicted their words and railed at their work. The opposition, however, did not silence Paul and Barnabas. It only made them bolder in their proclamation of the truth. In fact, it caused them to declare instantly and plainly, almost severely, that the Jews, because of their rejection, should be rejected and that the Gentiles, because of their receptivity, should be received. While these words were a thunderbolt to the Jews, it was to the Gentiles like a summer rain upon the thirsty earth.

A SUNDAY GHOST

Jennie N. Standifer.

Before Mary Barton's mother went to her Heavenly Home she taught her little girl many Bible verses, and trained her to go to Sunday School every Sabbath morning. "Remember the Sabbath day to keep it holy" had been repeated in her home until Mary was sure she would never forget it. But Daddy did not teach her verses nor remind her of which was only a few blocks away. He and her brother Tom had a way of going to the post office before the time to start to the church, Sunday School started.

One Sunday morning in mid-summer, Mary dressed for going to church as usual, and then dressed her doll in holiday clothes. The clock was striking ten when she thought about being late to Sunday school, and she decided to stay at home. She was lonesome, for hands and brain were idle. Satan slyly whispered: "A little game of checks would be no harm."

Checks was an old-fashioned game her mother had taught her. It was played with marbles; one was tossed up while four were put through strange figures and then into the left hand. Mary spread a shawl in a shady place on the long gallery near the big hall door, now open to let in the fresh air. From the place where she was sitting tossing the marbles, she could see the winding stairway leading to the dark attic. The game was interesting at first, but she was suddenly startled by a "tap, tap, tap" from somewhere above her. Looking up she saw in

the dim light at the top of the steps something white!

Of course Mary had been taught not to believe in ghosts, but Aunt Mandy, the cook, had told her that the attic was haunted by a woman whose drunken husband had frightened her so badly she ran to the attic to hide. He followed her and killed her, and she came back to the attic often. No one had ever seen that ghost, but negroes said they had "Heered her taps."

Mary's heart beat fast, and something hurt her in her throat. Cold chills chased up and down her back. She tried to call aunt Mandy, but her voice seemed gone. She tried to rise to her feet, but stumbled and fell down the porch steps. She could scream then, and aunt Mandy came running to her aid.

"I saw the ghost on the attic steps, aunt Mandy!" she whispered hoarsely. "I am going to die like you said folks did when they saw ghosts."

Mandy's eyes rolled until the whites were the most to be seen of them, and she trembled with fear.

"Maybe tain't a hant, honey," she comforted. "I never heered of one goin' 'bout in day time. But come on to de kitchen, chile, and we'll lock de do'."

"But I want to know if it's a truly ghost. I will call uncle Jim to go up there and—"

"Naw-naw—, honey! Jim's skeerder of hants than I is. Better call er white person. Dar's Deacon Gray's boy David er coming up de side street now. You might call him,—but you better let hants alone, Baby girl."

"David! David Gray! "called Mary with a quaking voice. "Come here!"

The boy at once leaped the fence and came running across the back yard, with Shep, his dog, at his heels.

"There's something white in the attic, David, and it raps—like spir-its, David. Would you be afraid to go up there?"

"No, and I'll have that spirit down before you can say Jack Robinson."

Laughing merrily, David started up the steps with Shep following. In a few moments there was a great commotion in the attic and the dog began to bark. Then something white came bounding down the steps! Mandy fled to the kitchen, but Mary remained in the yard.

A big white goat out on the porch with Shep at his heels, barking furiously. David followed, calling:

"Here's your ghost, Mary. Tom ought to keep Billie Barlow tied when he goes to church. Goats have no business prowling about the house making folks think they are ghosts."

"I thank you for driving him out,"

(Continued on page 16)

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Purvis, with the aid of Mrs. An-nite Averett, organized a Junior B. Y. P. U. with Mrs. Claud Turner as leader and Oliver Purvis as Pres-ident.

The Junior B. Y. P. U. of Augusta reports fine work under the leader-ship of Miss Ollie Pepper.

Bay Springs Intermediate B. Y. P. U. has made quite an unusual record for itself in that in March and in June study courses were held and both times these Intermediates were 100% in attendance. Three other lively B. Y. P. U's assist in the train-ing work in the Bay Springs Church.

A new Intermediate B. Y. P. U. was organized at Mount Pleasant, assisted by Miss Georgia Fancher. Mrs. W. E. Grace is the new leader, Vivian Ellis, president, Minnie Lou McBride, vice-president, Martha English, secretary, Wylma Dodd, treasurer.

— B. - Y. - P. - U. —
B. Y. P. U. Acrostics—
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Be Ye Pleasant Unfailingly
Be Ye Prepared Usefully
Brush Your Principles Up
Bring Your Playmates Up
Be Ye Patient Unfailingly
Bring Your Pledges Up
Bring Your Pep Up
Be Ye Perfect Unions
Bring Your Pocket-books United

One year Bible Reading certifi-cates have been awarded to Cleon Brister and Winnie Bell Brister, Bogue Chitto. Bible Reading seals have been awarded to Jewel Golman and Evon Johnston, also of Bogue Chitto.

"Trifles make perfection, and per-fection is no trifle", said Micael-angelo.

Forest Intermediate B. Y. B. U.

The prayer meeting hour, accord-ing to The News Register, on the Fourth of July was used by the In-termediate B. Y. P. U. of the Forest Baptist Church to put on a patriot-ic program, using as their theme, "Christian Citizenship, and How It Manifests Itself".

Margaret Bishop, president of the Union, was leader with DeLois Nor-dan at the piano and Woodrow Little leading the singing. "America," "The Star Spangled Banner," and "Stand Up for Jesus," were made more interesting by hearing the story of their inspiration by Emma Ryan Cresham, Frances Simmons, and Evelyn Waldrop.

Margaret Bishop introduced the program by giving significant facts concerning patriotism and Nehemiah as a Christian patriot was discussed

by the director in the absense of S. E. Lackey.

How Christian Citizenship man-ifests itself was brought out in the discussion on "Love for Country," by Ruth Huff.

Proper care of the body—Majorie Dearman.

Obedience to the Law—Sidney Neill.

A Steadfast faith in God—Carl Thomas Steel.

Loyalty to the church—Charlton Anderson.

Hi Eastland Steele gave a talk on "Big I's in Christian Citizenship."

Mrs. Jeff Kent as leader and Mr. and Mrs. S. E. Lackey as sponsors, directed the splendid training being given in this group of teen age boys and girls in the B. Y. P. U.

Inspiration Week

About three-fourths of the mem-bership of the B. Y. P. U. of the Davis Memorial Church, Jackson, Miss., took part in five night's in-spiration institute. A. D. Talbert, the director, said, "Some people have said is could not be done in the sum-mer time. I think this is the oppor-tune time, and the services have meant a week's revival in B. Y. P. U. work to us. We had classes from the primary up through the adult B. Y. P. U. The class work consist-ed of missionary stories, lectures by the pastor to adults, and social features. Wednesday night there were 216 present. Friday night they ended up with their annual general B. Y. P. U. social. The faculty mem-bers were Miss Enid Henry,

Give and take.

Take a job, and give it your best.
Standard B. Y. P. U's for 2nd quarter
General Organizations:—Davis Memorial, Jackson, A. W. Talbert, director; Harpersville, A. A. Mills, director; Griffith Memorial, Jackson, Curtis Beard, director.

Senior B. Y. P. U's.—Segrest, Jew-el Unions, Davis Memorial, Jackson; Baldwin: 5th Avenue, Hattiesburg; Beaumont: 1st Church, Greenville; Beaumont, adults; Toomsaba: Zion Hill Church, Hattiesburg; Calvary Church, Jackson: Leaf.

Intermediate B. Y. P. U's:— Beau-mont: 5th Avenue, Hattiesburg; Peppy Peppers and Gregory Unions, Davis Memorial, Jackson: Harp-ersville: Morton: McLain: Bald-wyn: Progressive B. Y. P. U., Griffith Memorial, Jackson: Zion Hill, Hattiesburg.

Junior B. Y. P. U's:— Patterson, Full-o-Pep, and Double Springs Un-ions, Davis Memorial, Jackson: Ox-ford: Harpersville: Vicksburg, 1st church: Baldwin: Macon: Morton: Live Wire, Griffith Memorial, Jack-son: Live wire, Pheledelphia: Zion Hill, Hattiesburg; New Augusta: Kosciusko: Herman Dean Union, Brookhaven: Bridges, Calvary Church, Jackson: Du Mor Union,

Calvary Church, Jackson: Tunica: Beaumont.

The Junior B. Y. P. U's that were 100% in giving the past quarter are Vance, Shady Grove, Hazelhurst: Zion Hill, Hattiesburg; and leaf.

Griffith Memorial Church, Jack-son, Loyalty and Excelsior Unions from Calvary Church, Jackson were the three Intermediate B. Y. P. U's which were 100% in study course last quarter. The Excelsior and Loyalty Unions were also 100% in giving.

Natchez, Baldwin Seniors and the adult Union from 5th Avenue, Hat-tiesburg were 100% in Study Course.

Beaumont B. Y. P. U's have set a new record for the B. Y. P. U's of Mississippi. For the second quarter they were 100% in church attend-ance—that means every B. Y. P. U., Junior, Senior and Intermediate member who attended B. Y. P. U. for three whole months stayed for the evening preaching service. That is the B. Y. P. U. goal, to have every B. Y. P. U. member in the evening preaching service.

FROM MEXICO, MO.

Wuld you favor me by making note in the "Baptist Record" of the fact that I have resigned the pres-idency of Harding College and am open for administrative work in ed-ucation, for a position as teacher of Bible, Philosophy and Psychology, or Education, for the pastorate, or other denominational work? Before coming to Harding, I was president of Averett College in Virginia for six years. Have resigned Harding because of financial problems of the College, and not because of admin-istrative problems.

My life is now in the hands of Providence and my friends.

Thanking you in advance for any service you may render me, I am,
Very sincerely yours,
—James P. Craft.

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M. P. L. BERRY, Pres., Clinton, Miss.

SOME THOUGHTS ON THE TORONTO CONGRESS

By J. W. Rushbrooke, M.A., D.D.
General Secretary, Baptist World Alliance

This has been from first to last a singularly happy assembly. The delegates realized that the sense of a common faith and message, of a unified outlook upon missionary and ethical tasks, and a fraternal solidarity, characterizes Baptists as a whole. I think it was well that instead of a series of resolutions on particular topics, the Congress decided to confine its deliverances to central issues and to publish as its message the address of the President and the General Secretary with the Congress sermon. Toronto demonstrated that, scattered as our people are, over more than sixty nations in all continents, differing in race, language, political and social conditions and in manifold other ways, with an organization which to the onlooker is amazingly "loose", we belong together in virtue of a great religious experience and transforming loyalty to the one Lord. Dr. Truett at the Coronation Service which formed a worthy climax of the proceedings expressed the mind of all as he exclaimed: "This unity of the Baptist spirit is the wonder of the world."

While the all-pervading sense of fundamental unity in Christ was the dominant factor in the happiness of His Fourth Congress, other factors contribute to emphasize the gladness of the occasion. The beauty of the meeting place, with its buildings so conveniently near to one another in a spacious park alongside Lake Ontario, was one of these. Conditions were ideal for fraternal fellowship and the weather almost uniformly kind—neither too hot nor too cold. In such circumstances acquaintances were readily made, old friendships cemented and new added; and lives of thousands of Baptists have thus been enriched.

One shadow was cast by the absence of our honored and beloved President. Dr. Mullins has contributed more than any other one man to the notable strengthening of the Alliance during his term of office; and it was a disappointment to be unable to express face to face our feeling towards him. The Congress did what was possible by telegraph messages of greeting and sympathy, by amending the Constitution so as to recognize the distinguished service of President Mullins by ensuring him a permanent place on the Alliance Committee, and—after hearing his masterly address, finely and sympathetically read by Dr. Truett—enthusiastically voting to publish it. (It was good to have re-assuring news at the final meeting regarding Dr. Mullins' health.)

With the present perforce absent, the Congress was exceptionally favored in having in its midst a member of his own Convention whose genius and charm stamp him as an ideal presiding officer—Dr. George W. Truett. As long as memory is able to recall the Toronto Assembly, it will inevitably linger upon the

impressive figure and voice of this unique master of assemblies. It was my privilege, as an officer of the Congress, to hear much of him and to hear much concerning him. The great Southern Baptist preacher stands higher than ever in the esteem and confidence of all his brethren; and his conspicuous service in the world assembly has confirmed his hold upon their minds and hearts. We were singularly fortunate also in having as leaders in the convention with the business of the Congress and executive Committee presidents L. R. Scarborough and C. A. Barbour.

Certain distinctive features of the program may be mentioned. A larger place than heretofore was given to Oriental representatives, and it was good to hear Japanese, Chinese, Burmese and Indian treating from their own point of view—and in really good English—the problems of the church in the mission field. The Oriental delegations included the gifted Chinese woman, Mrs. C. C. Chen. The presence of such speakers, and the appearance of the list of some of them for nominees for Executive Committee of the Alliance, are significant signs of the times. Notable also was the finely sympathetic attitude of missionary leaders and administrators in their approach to the difficult problems of re-adjustment emerging in the East and elsewhere. From Europe came strong groups, including about a dozen men from Soviet Russia, and the distinctive problems of that continent are better understood than before.

An outstanding characteristic of the programme was the large place given to sectional meetings. It has abundantly justified itself. I think of Tuesday afternoon when the woman's section gathered in a strength nearly equal to that of a full Congress session; yet at this same hour the Young People's section was finding its hall too small, although some 2,500 delegates had gone off to the "British-American Fraternal". On Wednesday afternoon three foreign missionary sectional meetings were not too many: China, India and Africa were separately considered. The experiment of Thursday was especially interesting. There had been on the preceding evening three set addresses upon "Industrialism," " Militarism " and "Racialism". But a set speech is an easy way of evading an issue; and the Alliance had no mind to shirk a real grappling with world problems that severely test our Christian faith. So, separate sectional meetings were arranged to deal with these three topics. The opening was in each case an informal talk of fifteen minutes by an expert, and the whole remaining time was devoted to free discussion. The reports indicate abundant frankness and a splendidly Christian temper.

It was altogether profitable that educational topics occupied a large part of our time, and that their importance has been emphasized to the Baptists of the world. In my judgment, the Bunyan Celebration had a quite extraordinary value. That it would prove a popular occasion was

a foregone conclusion, and that excellent speeches would be delivered. If that were all it meant, it might as well have been omitted. It will, however, I believe, arouse among our people some deeper sense of God in history. We do not "canonize" our prophets; but if there is no thrill as we contemplate the grace of God in gifted men through whom our fellowship and the world beyond it have been enriched and blessed, the denomination of Bunyan and Carey, Judson, Broadus and Spurgeon has surely lost its soul. A permanent memorial of the great Pilgrim is secured by a window to be placed in the new McMaster University at Hamilton, Ontario. The McMaster University, by the way, availed itself of the opportunity of the Congress to hold a special convocation and to confer honorary degrees. It is significant that in addition to Dr. Truett and other well known preachers the recipients included a Chinaman, Professor Bau; a German, the Rev. F. W. Simoleit; and a negro, Dr. John Hope.

It seemed to me that the devotional emphasis in these gatherings was on the whole more generally sustained than in earlier assemblies. The spiritual glow was never dim. The truth is, that where so happy a sense of unity prevailed, and of unity in Christ, the exaltation of Him was at all times—not merely at stated hours—natural and easy. Inspiring messages were brought by preachers; who will forget "All authority . . . in heaven and on earth," as Dr. Brown expounded this vast claim of our Lord? That is the conviction which upholds us as we face our tasks. We are sufficient in Him.

Perhaps I may thankfully and humbly recognize as an expression of our sense of oneness throughout the world the creation of a general secretaryship of the Alliance and the united call my brethren gave me to serve in this. I crave the prayers of my fellow Baptists of every land, that I may not be unfaithful or ineffective, but may be enabled by His grace to achieve something for the Kingdom during the coming years. It is a privilege to have Dr. Clifton Gray as my associate. Especially do I rejoice that Dr. John MacNeill is to lead us. From the very beginnings of its story this Canadian minister has been an Alliance man. He was one of the speakers at London in 1905, and his record throughout the years is of the noblest. Baptists everywhere hold him in honour, and as his Presidency of the Alliance brings him into closer association with them, they will acclaim him worthy to form a fourth in the series that already includes John Clifford, R. S. MacArthur and E. Y. Mullins.

The Toronto Congress now belongs to history. With all our hearts we may thank God for its spirit and its message. Will its gains abide? Assuredly; and they will be enlarged if the note of the Coronation Service be sustained, and Baptists are prepared to "Crown Him"—not merely in words, but in deeds and truth—"Lord of all."

SPANISH WORK IN NEW ORLEANS A BY-PRODUCT OF BAPTIST BIBLE INSTITUTE

R. P. Mahon

The Spanish Department of the Coliseum Place Baptist Church is one of the finest places of mission work I have ever seen. For several years, it had been in the hearts of some of us to attempt such a work, but we had never had the workers to begin the undertaking, and Providentially it was deferred from time to time. In His own time, the Lord sent to the Baptist Bible Institute some students from Spanish speaking countries, and though the consecrated labor and life of one of them this work was begun less than two years ago.

Since the Coliseum Place Baptist Church is a down-town church and in the heart of a Spanish speaking population, the work very naturally has been done there. It was decided from the first that we would not call it the Spanish Mission but would call it the Spanish Department of the Coliseum Place Baptist Church. A few people were found who had accepted the Gospel before they came to New Orleans, and some few were already Baptists. These formed the nucleus of the little congregation, and they went to work to gather in those who had never heard the Gospel, and little by little their number increased. A Sunday-school was organized with two classes, one for men and one for women, with regular preaching services every Sunday. On Thursday night, they have their weekly prayer meeting, and every Friday evening they gather, some twenty or more for the study of the New Testament.

Their pastor, Brother Isaias Valdivia, is at present teaching the Gospel of Matthew, chapter by chapter. They ask questions and discuss very freely among themselves the Scriptures, Brother Valdivia prudently and wisely directing them in their study.

It was the writer's privilege last Friday night to be present at this class, and I have never attended a more enthusiastic, a more interesting, or a more helpful Bible class. I am profoundly convinced that what we need is more Bible study, just as Brother Valdivia is giving to these people, rather than giving all of our time and attention to the study of books about the Bible.

On Tuesday night of every week, the writer teaches a class in English. This class is for the benefit of all Spanish speaking people who desire to learn English, and at the same time, it is made a means of Gospel propaganda, and many are brought into the atmosphere of the church through the means of these classes who perhaps would not be willing to attend a regular religious service.

All the converts made in this department are received by the church and baptized by the pastor, and every time the church observes the Lord's Supper, all of the Spanish members go in a group to the audi-

torium to take part in this ordinance.

The church pays Brother Valdivia a small salary, and he makes regular reports of the work done to the church in monthly conference. Mr. Torres, a young Mexican student at the Institute, renders valuable assistance, while others, without remuneration, give their time and talent in carrying on this glorious work. It is remarkable the enthusiasm they put into their work, when we consider how little opportunity they have had of knowing the Gospel and knowing how to carry forward the work of the Lord.

We have no difficulty in teaching them to contribute of their means for the support of the church and they report a hundred per cent contributors to the budget, and in addition to this, a large per cent of them give regularly to our church building fund. There are from eight to ten thousand Spanish speaking people in New Orleans, and so far as I know, this is the only work being done by the Evangelical Christians for the saving of these people who have come to make their homes in our midst.

This has been made possible only by the presence of the Baptist Bible Institute, for here we have found and trained the workers, and if the coming of the Institute to New Orleans had done nothing else, this wonderful work among these people within the last two years would have justified its existence.—The Magnet.

PLEASANT GROVE

It was my privilege to do the preaching in the annual meeting in Pleasant Grove Church in Lincoln County, west of Brookhaven, beginning on Saturday before the second Sunday in this month.

Dr. J. A. Taylor of Brookhaven is pastor at Pleasant Grove, serving there in connection with his work in town. On account of being sick himself he could not attend the meeting. He was greatly missed and many fervent prayers were offered for him and his family. He is loved very much by the members and friends of this church.

In addition to the absence of the pastor two other things were against what we call the success of the meeting. The first was the fact that there was an unusual amount of sickness in the community; the other was the lateness of the spring followed by the extremely heavy rains of early summer, both conditions retarding farm work to the extent that the farmers felt almost compelled to miss part of the meeting in order to save their crops.

Pleasant Grove Church and community have sent out to the world an unusually large number of men and women who are taking first rank in all walks of life. I wish I had space to name them. This church means much to the writer, because at the time when as a young preacher he needed help more than at any other time in life he was called to the pastoral care of that church, and served her continuously for four years. He, therefore, cherishes the memory of her present and past members.

Fraternally, —L. D. Posey.

SHIVERS REVIVAL

Shivers has just closed a great revival, which began Sunday, July 8th, with Bro. J. W. Gray of Dentville, Miss., doing the preaching, and Bro. A. J. Cooper of El Paso, Texas, leading the song services.

The services opened Sunday at 10:30 with a full manifestation of the Spirit. Bro. Gray's first message was *The Missing Man*. He continued bringing great messages daily.

Bro. Cooper did a great work in leading the choir and working among the young people.

Our beloved pastor, Bro. C. W. Black, with his deacons and other praying members would retire to a nearby grove at 7:45 just before the preaching hour and go to God in prayer for the success of the meeting. God truly hears and answers prayer. They would return to the house just as Bro. Cooper was closing the prayer and song service. Then Bro. Gray would bring another message from God's Word.

There were six additions to the church by baptism and five by letter, with a great revival among the entire membership of the church.

Bro. Gray is a home boy, having been reared and led to Christ here at this place, having been baptized years ago at the same time with the writer. To know him is to love him. This church is praying for the ongoing of his success in this great work.

May God's richest blessings rest upon him and Bro. Cooper.

—W. H. Husbands.

NEW ZION

Revival meeting is to begin at New Zion Baptist Church the fifth Sunday. Rev. Meadows, pastor of Morton Church, will do the preaching, and Mr. A. J. Cooper of Morton will direct the singing throughout the week. Rev. B. T. Bishop of Clinton is pastor of this prosperous little church.

Schedule of the first day:

Sunday School—10:00 A. M.

Preaching by Rev. Meadows—11:00.

"Dinner on the ground"—12:00.

Old Time Song Service—1:00 or 1:30 P. M.

B. Y. P. U.—7:00.

Preaching services—8:00.

WHAT DID SHE MEAN?

He: May I kiss you?

She: I should say not!

For Wounds, Sprains, Cuts, Sunburn, or Scratches, and after Shaving. Same formula 66 Years.

Dr. TICHENOR'S ANTISEPTIC

RIPLEY REVIVAL BEGINS

Beginning last Sunday evening, the 15th, a county wide revival was launched by the Ripley Baptist Church, having to lead in the work Brothers Otis Perry and Wade Smith. The campaign is being conducted in a tent and seats have been provided for at least 2,000 people. Sunday evening brought out a capacity attendance, many coming for miles and miles, traveling from all parts of the county, to attend the meeting. There were three additions to the church in the initial service. Monday evening, after a hard rain, the tent was half filled and five additions were recorded. Tuesday evening, although a very hard rain fell late in the afternoon, the tent was two-thirds full and 13 additions. Making a total of 20 in all in three services. It is noted that 14 of these have come on a profession of faith.

Unusual interest is noted in every part of the work. This is the first opportunity that Brothers Smith and Perry have had to put on a real county wide program and they sure are doing it in the best style. A children's service is held each afternoon at 4 o'clock in the auditorium of the Baptist Church, with Brother Perry in charge. More than a hundred are attending this service. Five prayer circles of the ladies are being conducted each afternoon also. And a men's prayer service in a small theatre building is held each day at high noon. For 20 minutes scores of men and boys come for a prayer service. The spirit is sweeping the entire county and with half of this week left and all of next week there is a possibility that the meeting will reach into every nook

and corner of the county.

The men's prayer service Tuesday was held in the face of a negro band playing on the streets, announcing a tent show for the night on a lot nearby the tent. Tuesday evening, our second largest attendance since Sunday, we had the 13 additions spoken of above. Also there has been a tent meeting in the city that is now entering into its tenth week. And, too, with only one gravel road leading into the city, all others being almost impassable when it rains, we had dozens of people from the rural districts in attendance upon the service.

Brother Wales, pastor the church here, is seeing the realization of his dream for three years come true. This is in answer to his prayer and he is rejoicing in the fact that such a campaign can be conducted and results obtained that will bring honor and glory to the cause of Christ. Pray for us.

—Church Reporter.

Some of the boys tell a good one on Sen. Casteel. They say some fellow, well lit up, was sitting near the aisle when the "beast of burden" came forward. He raised up and hailed them, "Who comes here?" "Homer Casteel," came the quick reply. "Ah go'wan Homer, I know you," said the man, but who is that ridin' you?"

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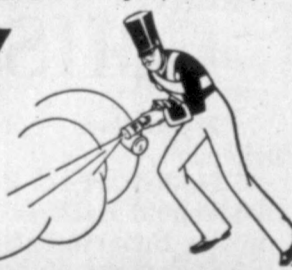
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Rev. Joan Ungureanu, Dr. E. Y. Mullins, and Rev. Joan Socaciu.

**DR. MULLINS HONORED BY
SPECIAL ENVOY FROM
ROUMANIA.**

By Chas. F. Leek, Pub. Secty.

Coming to Louisville, Ky., in the name of Roumanian Baptists and other minority religious bodies for the purpose of extending in a personal way the thanks of these people to Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, for the signal services he rendered them in the efforts for religious freedom, the Rev. Joan Socaciu, president of the Baptist Seminary, Bucharest, and the Rev. Joan Ungureanu, pastor of the Curtici Baptist Church, the largest Baptist church in Roumania, conveyed these sentiments to Dr. Mullins, Sunday, July 15 in special exercises at the Broadway Baptist Church. The visiting brethren also spoke in the Crésent Hill church, the Walnut Street church, the Manly Memorial church, the Hazelwood church and before an open air meeting of the Clifton Baptist Church.

"Many causes have contributed to

the present improved conditions in Roumania," Bro. Socaciu said, "but to Dr. Mullins belongs the greatest credit." "We come, Dr. Mullins, thanking God and you for the part you have played in this evangelical enterprise," he said. Bro. Socaciu said that while the present situation was not all that they desired it was a great improvement over the former conditions. "We enjoy tolerance," he said, "instead of freedom, but full freedom will come."

Bro. Socaciu claimed that the circulation of the Baptist World Alliance petition to which 40,000 names from forty nations were affixed, the wide-spread unfavorable publicity for the Roumanian government and the visit of Queen Marie to the United States were primary causes leading up to the victory. He gave credit to President Mullins for originating and starting the circulation of the petition and for the newspaper publicity which Roumanian persecutions received. It was upon his return from Europe in 1926 that Dr. Mullins as president of the Baptist World Alliance told New York news-

paper men that religious conditions in Roumania were equal to conditions in the Dark Ages. Queen Marie was in the United States then. The discussion opened her eyes. Newspapers in Europe took it up.

While Queen Marie, whom Bro. Socaciu said the Roumanian people love as a great mother, refused to give an audience to certain leading Baptists at that time, she was nevertheless impressed. Newspaper publicity, creating unfavorable public opinion, seemed to have accomplished more in a few months than diplomacy had done in years.

In responding to the expressions of thanks, Dr. Mullins said, "We Baptists do not agree with all men in their various doctrinal beliefs, but we are, and ever have been, and ever shall be passionate and devoted champions of the rights of all men. The supreme and inalienable right of all men is the right to free, direct and unhindered approach to God."

(Continued from page 12)

David." I will not be afraid of ghosts any more."

"That is a good resolution. I must hurry back to church with this book my teacher sent me for. Aren't you going to Sunday School?"

"I will be there in a few minutes."

She was true to her word, and that was the last time she forgot to "Remember the sabbath day to keep it holy," or thought she saw a ghost.

If there ever has been a time in our history when the people who have built this nation, who love their homes, their flag, their Constitution, and who hope to see the country grow and prosper in all that is good and great, should rally, irrespective of party, for the promotion and defense of high principle, that time has come. We ought to give such a rebuke to the liquor interests at this time, that the advocates of strong drink, with all of its selfishness, greed and ruin, will awake to the fact that they can no more bring it back and force it upon the people than they can bring back and force upon us human slavery. The time has come to pray to God, to talk to men and women, to awaken and arouse the people in cities, towns, villages and country places, and to issue a rebuke to all

of these evil elements that will not be forgotten for many decades to come.—Pentecostal Herald.

The Christian Democrats of the South, in their sacred consciences and in their solemn judgments, must determine what their course and duty in this exigency must be. They have been herded and sold like sheep and swine in the political shambles. But they still have the power of self deliverance. Upward of a million protests, in varying form, warning against the nomination of the type of candidate Governor Smith was known to be were laid before the Houston Convention. Near a half million of these were signatures and direct and indirect votes. First and last, these must have had much to do in securing the adoption of the unseasoned plank in the Convention, a tub cast to the whale of prohibition. The plank could have been tolerated, accepted, had not the protest failed to secure the thing supremely needed—the defeat of a candidate reeking wet. The people of the South must do that for themselves. The million, and more, whose protest went unheeded at Houston will be heard from.

—Bishop H. M. DuBose.

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